CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 12, 1835. NO. 748.---VOL. XIV.—NO. 70.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. V.

SEASON OF DIVINE SERVICE.

PSALM XI. 4.—*The Lord is in his holy temple.*

When David composed this psalm, Saul had become jealous of his popularity, and was even concerting schemes to destroy him. The friends of David, therefore, considering him to be in the most imminent peril, persuade him to escape from the court; but with a noble confidence in the Most High, he replies to their persuasions: In Jehovah do I trust for safety. Wherefore do you then say to me, 'Fly as a bird to the mountain? For lo! the wicked have bent the bow, have fitted the arrow to the string, to shoot in darkness the upright of heart. When the foundations of justice are subverted, what can even a righteous man do?'—To these representations David makes reply in the language of the text: The Lord is in his holy temple; the Lord whose throne is in the heavens,—his eyes behold the afflicted; his eye-lids prove the children of men.

This, therefore, is the doctrine of the passage, That although the Supreme Being is enthroned in the heavens, still he is peculiarly present in his holy temple on earth, and to every devout worshipper he communicates the influence of that presence.

You assemble, my friends, in this house of Jehovah. I bid you welcome to his courts. Allow me to ask, 'What should be the impression of your hearts, What should be your external demeanor, while you are here?' I mentioned, on a former opportunity of addressing you, those emotions of gladness and gratitude, which inspired the psalmist on the return of the Sabbath and national solemnities. I mentioned also those more pervading sentiments of enlightened piety and holy thankfulness, with which you ought to welcome the Lord's day, and come up to this temple of worship.

You *have* again come up to this house of prayer, and I rejoice to welcome so goodly a number of worshippers; so many, as I trust, who are not only sensible of their privileges, and disposed to ascertain the will of their Maker, but immoveably resolved, confiding in his paternal favor, to *embrace* all opportunities of spiritual light, and to carry every conviction of the reason, every assent of the understanding, into the sacred recesses of the heart,—even into immediate and cordial operation. Believe me,—the light which is diffused around a true Christian, the light which illumes his pathway to heaven, is itself a ray from the Fountain of splendor,—the softened radiance of divine glory; —grateful to the vision, and communicating a mysterious influence to the soul. In the words of the prophet, there is healing in its beam, peace and salvation in its power.—I therefore ask again, 'what should be the impression of your hearts, what should your external deportment be, when you assemble in this house of worship?'

Consider in whose presence you have assembled. *The Lord is in his holy temple.* Consider for what purposes you have come into his more immediate presence. Were this house the palace of a monarch, and you were invited into the royal presence in one of his splendid apartments; I doubt not, that whatever your sentiments might be respecting kingly power or royal magnificence, you would be hushed to silence and awe, even before the most worthless crowned head, the most worthless sacred majesty in Europe. But, my hearers, what is impotent man, invested with his brief authority! He is a poor pageant, a miserable show! The Being before whom you now appear, is eternal and infinite. With Him, millions of ages are less than a moment; the glory and magnificence of the universe, though to you admirable manifestations of divine wisdom, goodness, and power, are in his view the mere glitter of an insect's wing, or the minutest mote that floats in the sunbeam. The mysterious Being, into whose temple you are permitted to come;—I say *permitted* as well as *invited* and *commanded*, since the most perfect of mankind are undeserving of an indulgence so unspeakable;—this Being knows your innermost character, and is now witnessing every emotion, purpose, and imagination of your hearts. Your frequenting his courts may intimate to your fellow-men, that your motives are praiseworthy, your wishes pure, and your intentions devout. I pray God that they may be so. Consider, therefore, that He is a friend to all without distinction, who are friends to themselves; that He is as impartial as infinite perfection can make Him; but at the same time remember, that you are probationers for another world; that your holy or unholy desires, your reverent or irreverent behavior, your devotedness or inattention to divine things,—more especially in this place, appropriated to their enjoyment,—these are all set down for eternity; and I beg you to *realize*, that *these* are all as perfectly recorded in the character of your souls, as if a recording angel were visibly hovering in the air, and taking cognizance of them as they momently occur,—when your breathings of piety arise, or when your sinful irreverences are committed.

1. Consider then, in the first place, the commencing act of public worship. Consider that when the holy scriptures are read in your hearing, *the Lord is in his holy temple*, witnessing your every emotion. You are indulged with the word of God, an illumination that streamed from *his* throne in the heavens, and was bestowed to direct the true worshipper to its own source of glory. God observes with what feelings you receive his developements. God witnesses your faithful endeavors to attain to the mind of the spirit. Nay more: he grants the assistances of that same spirit, to aid your sincere efforts,—to shed a dayspring of comfort, and hope, and assurance,—when you are looking and longing for the light.

In Roman-catholic countries, it is customary to have inscriptions over their confessionals, or other conspicuous place in their churches: God sees thee, God hears thee, are common inscriptions. Though you are not accustomed to these visible admonishers, my friends, you cannot be insensible that the all-seeing eye is upon you. Beware then, when the words of eternal life are proclaimed from this desk, beware of feeling or discovering remissness. Let not your thoughts be wandering to the ends of the earth,—to your employments, your merchandize, or to any thing inconsistent with holy time. Do not allow your eyes to wander from one part of the church to another,—to the new faces, the new garments, or the new fashions that may appear. You have other seasons for social intercourse,—other opportunity for all that friendship, refinement, or even curiosity may demand. During your attendance here, eternal realities,—God, the human soul, its mysterious powers, and its more mysterious destiny,—these claim your undivided regard.

2. Consider, in the second place, in whose presence you offer your devotions. *The Lord is in his holy temple*, and immediately present to the warmth or coldness of every heart. It has been observed by our episcopal brethren, that in our congregational churches the minister alone prays. This, I fear, is too often true. Both in their church and our own, too many treat the devotional service, I fear, as a mere form or ceremonial observance. This is a dangerous misconception of the duty. Although, in our mode of worship, the minister is the sole organ of outward supplication, all present, so far as he utters what they believe, and feel, and want, are supposed to unite their hearts with his voice; to listen with deep attention, and accompany him in spirit and in truth. I acknowledge, that when, contrary to scripture, prayers are very long, injudicious, and wearisome, it is extremely difficult and next to impossible to preserve a devotional frame to the end. You should, however, make the attempt, for prayer is one of the most solemn acts of the mind.

Do not think of your minister, but think of the petitions he presents; think of the infinite Being before whom you are standing; think of your unworthiness and your wants. Confess your sins, and beg the pardon of them; and never cease to remember, that when you supplicate this forgiveness, God requires that you strive to avoid those sins. Otherwise your prayer is the prayer of the hypocrite, a presumption and abomination,—a greater offence perhaps than even that, whose enormity you beg to have forgiven.

Let your affections be warm towards your Benefactor. Form habits of associating him with his word and works: more especially in this act of public adoration, let your heart flow out to Him in thankfulness for life and health, for the preservation of reason and hope, for a soul and its immortality, for the Savior, for all he taught and exemplified, for his life and death, resurrection and ascension, intercession and promise of comfort.

Be so sincere, so devout, so engaged in the performance of this duty, that you shall be insensible to all things around you; and such holy communion with Omniscience will be a foretaste of the more perfect communion of a higher state of existence.

When you present the offering of your heart before the altar of a forgiving God, let all malice, all animosity, all bitterness die. Your neighbor is your brother; he is a child of the same father, and formed of the same clay. He is no doubt a sinner; but I entreat you, not to increase the burthen of his sin by your unkind or unchristian construction. It may be, too, that he is a better Christian than you are: therefore do not wrong yourselves by doing injustice to him.

In a word, let your deportment in prayer be humble and devotional, your hearts contrite, grateful, and affectionate. If the Savior continued all night in a frame of spirit resembling prayer, the unwandering devotion of the heart, you assuredly may watch with him one hour,—may command your mind that brief period of the Sabbath, appropriated to religious services.

3. When you sing, and when you listen to the songs of Zion, what should be your impression? Remember that you are celebrating the praises of the Eternal, and that he is immediately present. *The Lord is in his holy temple*, and your praises are acceptable to him; and the reason is,—not because your praises, feeble and imperfect, can soothe or benefit a being of infinite attributes,—but because they are among the highest and most ennobling of your privileges. Sacred music resembles the solemnity of prayer, and both those who perform and those who hear, should feel the glow and discover the deep awe of devotion. When the words are fervid and rationally glowing; when the psalmody is grave and impressive,—those fine old melodies, which were composed for immortality;—melodies which God himself breathed into the human soul, and which go back to God in delightful adoration;—and when both words and music are sung in that animated and yet composed manner, that heart-breathing and heart-touching pathos, that powerful, eloquent, and sweet impulse of true piety, which God approves and man delights to experience, then the highest purposes of this heavenly art are accomplished.

Within a few years, great improvements have been made in our sacred music. Much remains to be done; still from almost the worst, our church music has made, and is now making, rapid advances toward the best. For this amelioration, New England is greatly indebted under Providence to the formation and encouragement of several societies; societies projected by eminent musicians, both composers and performers, for this very purpose; and all who wish well to the cause of truth, refinement, and rational devotion, will be desirous of availing themselves of these improvements,—improvements in the hymns or devotional compositions, in admirable psalmody, instruments of music, and scientific performers.

There is one circumstance, however, which you will agree with me in thinking important to be mentioned. I allude to the unmeaning and by consequence the unimpressive character of much of our church music. If many of our tunes, thirty or forty years ago, were light and frivolous, it by no means follows that all our modern attempts are excellent. Our sacred melodies may be now composed on more scientific principles, they may produce a purer and more perfect harmony, but they too often fail to touch the heart. In almost all our singing books, the exclusion of more than half the tunes would be no loss. There is no *sense* in them, no impulse of the spiritual man. They resemble those foreign pieces, which some of you have heard proceed from the orchestra of a theatre,—elaborate and complicated, rapid and powerless. I do not wish you to revive the exceptionable peculiarities of former time, the imperfect harmony, the extravagance of some of the old fugues, but it is my strong desire that you avoid the other extremes, those cold combinations of science, falsely so called, that are wholly destitute of either feeling or force. In selecting your tunes, therefore, you will prefer such as appear to have been breathed forth from the recesses of the soul; and then, as the apostle recommends to the Corinthian Christians, you will endeavor to sing them with the spirit and the understanding.

My hearers, need I add more respecting an exercise so attractive and ennobling? an exercise, which is represented as heightening the happiness of heaven? No more than this need I say to performer or listener: You are ascribing praise and glory to an infinite Being, and he is most intimately present with you: he is approving your sincere and ardent devotion, or disapproving your formal and heartless exercise.

4. One performance more of our religious service claims our notice: this is the discourse or sermon. This, too, is given in the presence of God: *The Lord is in his holy temple*, and views the sincerity or insincerity, the ardor or indifference, of speaker and hearer. In this the preacher addresses both himself and his hearers. Both in mild persuasion and in powerful representation, he is to make Jesus Christ his great exemplar. If his heart is tender and affectionate, he will most delight, like his divine master, in words that breathe of promise, and peace, and heaven; but, like the same messenger from God, he will disclose also the paths that lead to misery, perdition, and hell. The word of revelation, in its uncorrupted purity, is what he will most love to illustrate, and what will communicate to you the highest gratification and improvement. While he examines the Bible, and brings into requisition the collateral lights of the age, his aim is to arrive at the exact import of divine truth. The sole inquiry with him will be, What saith the Lord? what saith the volume of inspiration? And what he is convinced that volume of inspiration declares, that will he proclaim to his people and himself. He will be cautious, however, of condemning his brethren; those who on some intricate points may arrive at conclusions different from his own. He may disapprove, but not condemn. The chair of judgment is for another Being, before whom he must *himself* appear, "with all his imperfections on his head." On some points, points of mere speculation, he knows that *certainty* is of most difficult attainment, and he is therefore willing to *suspend* his *own* decision; and when he is sensible that many of the best Christians, who even walked with God, secured his approbation, and are now admitted to his mansions of immortality, never heard of such speculations, he will by no means consider them essential in others.

When I speak of charity, forbearance, and indulgence of the doctrines of fellow-christians, I would be considered as limiting such indulgence to those who are sufficiently informed to examine, who possess the means of examination, and who have patiently and laboriously examined. Otherwise a man's opinion cannot be esteemed of much weight. You go to a clock-maker to get your time-piece put in order, and not to a carpenter. You employ a carpenter to build you a house or a vessel, and not a clock-maker. You would not apply to a farmer or merchant to set a dislocated limb, but to an experienced and skilful surgeon. The voice of wisdom proclaims: Desert not your own post, quit not your own sphere! mariners, and manufacturers, printers, schoolmasters, and gentlemen of the law,—all have knowledge and dexterity peculiar to themselves. You confide in these individuals; in *all* you confide, so far as their different professions extend,—while to form your articles of *belief*, you may think them incompetent. The Supreme Being gives you all materials, and leaves to you all, the formation of your own creed. The words of the divine teacher are: And why even of your own selves judge ye not what is right? Be pleased to understand my meaning,—I consider you all capable of forming from scripture your own articles of belief; but I do not consider you authorized to dictate to others what they must therefore believe.

You perceive, my friends, that there must be many nice speculations in theology, which good plain Christians, who think it their principal concern to love and serve their Maker, may without disgrace or disparagement be said not to know; and if they *are* lowly and modest as the followers of Christ ought to be, they will not be ashamed to acknowledge their ignorance. *Their* sentiment on this or that obscure topic, they have sense enough to feel, can be of no value; and if they *were* so imprudent as to obtrude it upon the world as indispensable to salvation, they are conscious that they are quitting safe ground; and, as the poet observes, leaving "their sphere and rushing into the skies." You believe for yourselves, for yourselves you practise, and by yourselves you will be judged.

The aim of a faithful minister of Christ is to win souls;—to bring his fellow-being to the reception and practice of Christian truth,—to promote on earth the pure and peaceful spirit of the gospel; or in other words, to unite the three kingdoms of knowledge, religion, and happiness. In accomplishing purposes important as these, great circumspection, continual reliance on the grace of God, knowledge of man, and unremited study are indispensably requisite. The course he desires to pursue, is beautifully expressed in the language of David. He prays for the peace of Jerusalem; peace in his parish, peace in families, peace in every bosom,—that peace with God which surpasses all comprehension. He tells his people, what David told his: *They* shall *prosper*, who love religion. Not only their *eternal*, but even their *temporal* welfare, shall be promoted. His best benediction will forever be: Peace be within your walls, and prosperity within your palaces,—peace with other communities, peace with all good Christians, domestic comforts and domestic enjoyments;—in one word, peace with your neighbor, peace with your God, peace with your own soul!

I have now completed the brief representations, which I purposed to make. These views of the Sabbath, of the sanctuary, of the feelings and demeanor of devout worshippers, assembled in the house of the Lord,—I trust are consonant to scripture and to your own convictions and experience. It is a holy alliance indeed, when revelation, reason, and the most enlightened experience go hand in hand in the walk of human existence. It is a lovely coalition, and I pray Heaven that it may never be dissolved among you.

Remember then with the warmest gratitude, —forever cherish the delightful persuasion,—that Jehovah is not only in his holy temple, not only at Jerusalem and on the mountain of Samaria, but in every part of his universe,—affording light, and strength, and comfort, to all who bid them welcome. Now may this gracious Being, —the king eternal, immortal, invisible,—preserve your going out and coming in from this time forth even forever.

SUNDAY SCHOOLS.

TO THE EDITOR OF THE REGISTER AND OBSERVER

SIR,—It is customary in the Sunday School with which I am connected to have addresses from the teachers. The following address, written by one of our female teachers, was read the last Sabbath, the day on which our school closed. As many of the Sunday schools in the country have closed, or are about closing for the season, if you think it will be "a word spoken in season" to Sunday school teachers generally, you are at liberty to give it a place in your columns. P. O.

TO THE TEACHERS OF THE SUNDAY SCHOOL.

MY DEAR FRIENDS,—The day has arrived when the exercises of this Sunday school are, for a season, to be suspended. It is a day calculated to inspire us with emotions peculiarly solemn and affecting. We review with pleasure the many happy hours we have passed with our dear pupils in this consecrated place. But when the question arises, when shall we all meet again, we are saddened at the thought of a separation. Perhaps some of us may never again be permitted to meet here; perhaps ere the anniversary of our Sunday school returns, some of us may be summoned before the tribunal of our final judge to give an account of the manner in which we have acquitted ourselves as teachers. Are we prepared to give up this account with joy? Have we faithfully performed our duty to the children committed to our charge? Have we suffered no opportunity of making religious impressions upon their tender and susceptible minds to pass unimproved? Have we always come to them in the spirit of love, having our affections sanctified by prayer, feeling, in the inmost recesses of our souls, the solemnity and importance of the high and holy duties devolving on us? Are we sufficiently aware of the influence of our example? May we ever remember, that the best precepts and admonitions we can give, will be of little avail, unaccompanied with a corresponding example. Example is eloquent. Its voice, though silent, is powerful. May it never be our condemnation, that by our unholy lives we have caused "one of these little ones to offend."

The great object of Sunday school instruction is to assist in educating immortal souls for Heaven. This great object demands the exercise of the noblest powers of our minds. It is in this interesting employment, that we enjoy the privilege of obeying the command of our Savior, "Feed my lambs." This command, I consider, addressed to us, as well as to the great Apostle. Although ours is comparatively an humble and limited sphere of action, our Savior requires us to be faithful, as a proof of our attachment to him. And when we contemplate the vast responsibility of the Sunday school Teacher, we are sometimes ready to exclaim, "Who is sufficient for these things?" But the sweet words, "my grace is sufficient for thee," is our encouragement and hope. May we daily aspire more and more after that heavenly mindedness, which shall enable us to fulfil all our obligations in an acceptable manner.

Our intercourse, the past season, has been of the most interesting kind. Meeting together on each returning Sabbath in this holy place; engaging in the solemn and important business of imparting religious instruction, we have been united by the tenderest ties of sympathy and affection. Our teachers' meetings too, let us speak of them as instrumental in helping forward this glorious work. Who of us has gone away from them, and not experienced new strength and encouragement. Who of us has gone away from them and not felt new interest in the employment, and that it was indeed good to be there. Let us be grateful to God for all our privileges. Let us be grateful to our spiritual teacher, for his prayers, for his instructions, and for all his solicitude for our improvement in knowledge and piety. We have recently had pleasing evidence, that efforts to implant sentiments of piety in the youthful heart have been crowned with success, and that the rich blessing of Heaven has attended the religious instructions, of this place. May our prayers ascend for the increase of virtue and Christian excellence; and may the blessed influence of the Sunday school continue to spread, until its sacred banner shall wave over every land.

It is a subject of devout gratitude to our Heavenly Father that our lives have been preserved thro' another season. In some former years death entered our circle, and deprived us of the society of one and another valued friend and fellow-laborer. But now all, who began with us in the Spring this labor of love, are still among the living to show forth the praise of God, and to thank him for his preserving goodness. But death has come near us. Two of our dear pupils have been taken from us,—two little ones in all the beauty and interesting loveliness of early childhood, just as they were beginning to lisp the high praises of their Creator. Our Heavenly Father has wise purposes, in removing from us the objects of our fond affection, tho' his ways now seem dark and mysterious. Let us be comforted with the thought, that they are transplanted to a holier sphere, where they will bloom forever in the paradise of God.

FOR THE REGISTER AND OBSERVER.

A VOICE TO SUNDAY SCHOOL TEACHERS.

"More Teachers, male Teachers," said a Superintendent of the school connected with his parish, "More male teachers" is our cry, in common with others. And can no new means be used to bring them into this field of labor?

Superintendent. "To supply able teachers for this work, I feel to be my vocation here; yet I must confess that the stumbling blocks in the way of procuring efficient male teachers are so many and great, that I have again and again determined to give up the trial."

Minister. "But I was not aware that where there is in a society a goodly number of young men that any difficulty existed in regard to bringing such into the school. The deficiency of men here and in every school, I have felt was to be accounted for by the thinness of the ranks of gentlemen in the society, at least in the Church, from which, principally, we draw our laborers. But you seem to infer that the obstacle exists in the men themselves.—Do make known to me your opinion, on this important subject, that we may together search for a remedy, for this difficulty. And as there is no better time than the present, let us spend this spare half hour, in considering the exertions made in this behalf, and how they have been met.

Superintendent. If you will have patience, Sir, I will begin at the root of the evil, as I regard it. Men, as a mass, seem to be ignorant of the intention and spirit of Sunday Schools; they view them as useful institutions when confined to children who are objects of charity; but when they propose to bring under their influence children of all ranks in life, they have a great many doubts as to their utility. I am speaking now of the most serious thinkers on this subject. Many there are who regard Sunday Schools, but as places to keep children out of mischief, on a day, when to be still is the fashion; but these men, who feel that they are called upon by the habits of free inquiry on other subjects; entertain many doubts, (because they do not look *into* it,) as to the importance of this Institution being opened to all. "Sunday Schools, say they, *may* interfere with the higher duty of Parents, may remove children from that influence which the Creator ordained should above all be exerted on their minds and hearts; children may be committed in such a school, to the care of those, who come to this task moved by any but elevated, religious motives, by any thing rather than a desire to rear up immortal souls for glory and honor." The inconsistency, to say nothing of the unreasonableness of this plea, may be shown by asking, "Are you as scrupulous with regard to those with whom your children spend the most of their days and weeks?"

On these shadows, do many endeavor to hang a weight of objections; but there is nothing to support it. These objections must fade away, before light and knowledge. But with such difficulties of their own creating, do men keep their consciences easy, in regard to any exertion; and cherish no feeling on the subject.

"Sunday Schools, said an intelligent and devoted, Minister of the Gospel, are placed on a hill, whereon they do not belong; they are to be classed among the gentle elevations, and used as stepping stones. You do them injury by raising them above their sphere,—keep them on a level with those things which in an humble degree, minister to good; and then you can offer them in faith and sincerity to those, who can command nothing, or bear nothing stronger."

The feeling of indifference on this subject, is confined to no sect; I have seen it in all sects. How much I wish, that the spirit manifested by the females in several schools, to which I have had access, could be felt by the other sex. It is natural to cherish and to express gratitude to those whom we have ever found ready to aid, in a cause dear to us, and one of vital importance. It is my purpose therefore at another time to speak of the success, of the female Teachers in our Sunday Schools—I will close by saying, as you said to me one day, that the growth of piety, and consequently, the well being of the Society depended on the Sunday School,—that here was the germ of our future glory, or misery—Let me add, that unless a new armor is girded on by the males, the heat of the battle must be borne by females, in the conflict with ignorance of sin. S.

FOR THE REGISTER AND OBSERVER.

CLASS EXERCISES. No. 3.

RELIGIOUS DUTY.

"We conclude," says the eloquent Channing, in his review of the writings of Fenelon, "with expressing our strong conviction that the human mind will become more various, piercing, and all-comprehending, more capable &c—in proportion as it shall be illumined and penetrated by the true knowledge of God. Genius, intellect, imagination, taste, and sensibility, must all be baptized into Religion, or they will never know, and never make known, their real glory and immortal power."—*Works, page* 213.

It cost the old heathen philosopher much thought and study to arrive at the conclusion that the proper distinguishing term of his own species was "reasoning:" Man, said he, is a reasoning animal. Had he said an improving animal, or an animal, with this super-addition to the merely animal powers, the power to improve, his definition of the genus would have met with more sympathy in the opinions of the present age. For this is precisely the difference between the brute and the man; and Plato must have contemplated this, when he uttered the memorable axiom just quoted. The brute is born, and lives a brief space, and dies: man never dies. All things were created with some design: a short life is sufficient for the accomplishment of all the purposes of merely animal creation: but the soul of man has an errand to accomplish which requires an eternity for its performance. Is it not then most obvious that progression is and must be the characteristic of our nature,—progression upward, or else progression downward? It is self-evident.

Time may be said to be imperceptible in its lapse. What once seemed long to us has passed away without leaving the print of its steps:—it has vanished away like a faint cloud that disappears into the surrounding atmosphere, —we see, not that it goes, but that it has gone. There can be no excess of diligence, in watching, then, each fleeting moment, and striving not to permit it to pass, without an impression that shall prove at length an additional step in the path of improvement. Life is divided into moments, each of which has a character of its own: it receives from man whatever coloring he may please to impart to it, and then passes immutably and irrevocably away, and its final image is the seal that is stamped upon the records of a future judgement. Here, methinks, is argument enough for the proper employment of our time,—that an instant once passed, has a place immediately in the record of God, and, incapable of erasure, will remain there, to meet the eye of the Universe!

Gratitude, in a well regulated mind, is as strong a principle, as vigorous a motive of action, as any which governs it. I think, far more so. Gratitude to God, for the bestowment of a soul, which is capable of improvement, should impel us to such a use of the gift, as to answer the purpose of the giver. When our fellow-creature presents us with some token of friendship, we deem it inhuman to throw it aside, without putting it to its designed and legitimate use; either as instrumental towards the increase of our pleasure or convenience. God's gifts are greater than man's; and shall we be less greatful for their bestowment?—Gratitude, then, for the bestowment of this power to improve, prompts to the constant fulfilment of the design of the bestower. Is it a religious duty,—a principle,—in fact, *the* principle of our being.—

There needs no argument to prove, that we possess this principle within us. Yet some may challenge such a proof, who are unused to self-examination, and reflection. To such be it said, then,—

Look upon the page of History, as on a map, you may trace there the course of the warrior, who has gone forth "conquering and to conquer." You shall see him, first, a child, with childish glee disporting with mimic weapons, and imitating, with his tender feet, and feeble voice, the measured tread, and bold command of him who plays the deeper game. You shall follow him to the more advanced period of his warlike studies,—to the arena, where competition in the attainment of the theory of tactics is quickening him to the more vigorous use of his powers. You shall see him pre-eminent among his fellow-pupils in "War's great art," and shall soon find him exchanging the study of the theory for the practice of the science. An emergency has arisen which calls him into the field,—his first essay is marked with evidences of youthful inexperience, though with more of precocity, and promises of future eminence. His next attempt is a critic upon the other,—he rises in his profession; and consequently in military rank, until armies are placed at his command, and sceptres within his grasp. Who does not see that the principal of improvement is, in the course of the shifting scenery of this man's life, developed in such a manner, as to prove itself susceptible of any degree of perfection?

The scholar,—the astronomer,—the philosopher,—the artisan,—the gymnast,—may all be adduced as proofs of the possession of this power, and each several case illustrates its perfection as a principle. Now suppose this principle influenced in its developements by Religion;—The passage from Dr Channing, above quoted, is the result.

Take, then, the two great duties of Religion; Love to God, and love to our neighbor: make them *the science* in which perfection is gradually to be attained. The result is as sure, nay; surer,—and the means, though different, are not more difficult. Take conscience, and the revealed will of God, for your joint guides, omit the observance of no duty; act with direct reference to the attainment of perfection, in loving God and loving your neighbor, and the *possibility* of the application of this principle to your highest interests will be easily proved.

The cultivation to their full extent of all our powers, unitedly and severally, will, if regulated by religious principle, conduce to the glory of God, and the weal of our fellow-men. The knowledge, which the relative situation of one individual permits him to gain more than another, thrown into a common stock, will benefit the whole,—and no operation of the well-directed mind need be without a moral influence upon mankind in general. Thus usefulness to the world (by making the right use of our every power,) will be connected with pleasure to ourselves;—and the importance of every acquisition we are enabled to make, will be increased in a proportional degree, to the extent to which we impart it to others. This is the whole duty of man—to improve the talents God has given him,—be they ten, five, or only one: and what God has made our duty, he has made also our highest happiness, as well as entirely within our power, to perform. Determination, firmness, and trust in the goodness of the Author of all good gifts, will strengthen us in the use of this principle, especially if accompanied with self-examination and prayer. Therefore, in the beautiful language of Coleridge, "join with me, reader! in the petition, that we may seek within us, what we can never find elsewhere:—that we may find within us what no words can put there;—that one, only, true Religion, which elevateth knowledge into Being,—which is, at once, The Science of Being,—the Being and Life of all true Science." O.

FOR THE REGISTER AND OBSERVER.

OMNIA.

Not going to church means a great deal more than absence from church. It means a general contempt of, or indifference to religion. Let a young man who has taken up the practice of absenting himself from church and passing his time elsewhere, search for the true reason of his doing so, and he will find that it is not because he dislikes the preacher or any particular form of doctrine or order of service, but because religion itself is distasteful.

It certainly is not a sufficient reason why a child should not be made to go to church, that it is disagreeable. For this would apply as well to other things, to many parts of education for example. Yet we often hear this reason alledged by very sensible people.

It is by no means necessary that a sermon should be remembered in order to prove it to have been a good one. It is the general impression made upon the mind that is the thing to be regarded. This may be very great, while not a single statement was novel or powerful enough to cause it to be remembered. It is the general effect of the whole that is the test of excellence.

Let a minister in his parochial visits be known simply as a man, neighbor, friend—in the pulpit only, as a preacher. Let him abroad preach not the word; but by his virtues. "Let his works shine;" then on the Sunday every precept goes from him double-edged.

They are a man's poor things which are written with toil and sweat. His good ones are thrown off by a sort of inspiration, as carelessly and easily as he throws down the pen which seems merely to have transcribed them.

Undoubtedly different classes of men require a different *form* of Religion—require it to be very differently presented. The Methodist preachers adapt themselves best to the poor and illiterate. There is correspondence between them and those to whom they speak. But it is a great error to suppose that their manner of preaching could be imitated with advantage by those who address the better educated classes of society. Not that different classes require different systems of Religious doctrine, but merely that the doctrine should be differently presented. The truth which is necessary or good for one, is so for all. There is nothing esoteric in Christianity. All are alike fond of music. But the common people while they are entranced by a ballad or a Methodist hymn, would be insensible to the harmonies of Mozart or Rossini, and vice versa. Unitarian views of Christianity—although this is often denied—are, I would still maintain, as well suited to the lower classes, to the poor and illiterate, as to the higher and and more cultivated ones; but it is indispensable that they should be presented in an entirely different manner—in the ballad or Methodist-hymn style. Let it be done, and their power in this direction also, will be seen to be, as great as it already is in others.

No good can come of telling falsehoods in Religion any more than elsewhere. If we have made some progress in religion and we are conscious of it, why should we speak falsely and say we have accomplished nothing—that we are poor and miserable and blind and naked? If we know, as well as that we live, that we have not wilfully sinned against God nor committed the foulest sins, why should we utter lies in our prayers, confessing a thousand things we have never done? Yet how often do we hear this!

A sheet of new clean paper before one about to write has the same sort of effect upon the mind that a new suit of clothes has upon the body. It begets a strange stiffness. Old scraps of paper, the backs of letters for instance, like an old coat and slippers put you at ease.

The advantage of Religion is, not that it explains all things; but that it gives us grounds of trust.

FOR THE REGISTER AND OBSERVER.

THE ATONEMENT.

Some of my views upon this subject were published in the Register several years since. Others have occurred to me which I will now proceed to state.

It is well known that this doctrine had its origin in the views which a certain denomination of Christians took of the government of God, upon which they have built up an artificial system of which this makes a connecting link. They maintain that God at the creation of the world gave what they call "*the law*" to our first parents---that the penalty attached to the violation of this law was death---that this death means a spiritual death or a state of endless punishment in another world---that the law was violated by them and has been by all their posterity since, and that therefore all mankind from that time to the present have incurred this penalty---that the law being violated, justice required that the penalty should be inflicted, and nothing which man could do could save him from this penalty; and, this being the case, that our whole race must have been doomed to a state of endless punishment, unless some other mode had been contrived to satisfy the law, as it is called, and avert this penalty. This other mode is supposed to be the death of Christ, which it is said was endured as an *atonement* for the sins of mankind, as the infliction of the penalty of the law upon him instead of the human race, by which he was made a substitute for them in the endurance of punishment which they had deserved. In this way, it is said, the law was executed, the dignity of the divine government maintained, and man again restored to the divine favor, and to a state of endless happiness in another world, upon embracing the plan of salvation and conforming to the requisition of the gospel.

This then being a fair statement of the doctrine, (according to former orthodox views, when explicit terms were used) I will proceed to consider it in three different points of view, in all which I think it will be seen to be unjust and unworthy of the character of God.

First, I have always been at a loss to know upon what authority it is that the penalty of what is called the law is a state of eternal punishment. The Bible speaks of death as being the punishment to be inflicted for a transgression of the law. The threatening to Adam was, that "in the day thou eatest of it thou shalt surely *die*." Now what reason there is for supposing that not a literal death, but a state of endless punishment was meant, I never could understand. My impression always has been that it meant a mortal death, a cessation of existence on earth. God, according to my apprehension, intended to perpetuate the existence of Adam and of his posterity so long as they continued to obey his law, but, whenever they ceased to obey it, he designed that they should become mortal, liable to death, or have a period put to their life on earth. If this be the case, it destroys the foundation of the popular doctrine of the atonement, which rests upon the supposition that the penalty which Adam and all his posterity incurred by his transgression was a state of eternal punishment in another world.

Again, supposing the penalty to have been eternal death or endless punishment, how does it appear that the Deity could not remit this penalty or fail to execute the law, without impairing his authority and the dignity of his government? What is a law? It is a rule prescribed by the law-giver to those over whom he has authority, by which they are to regulate their conduct. A law creates an obligation on the part of those to whom it is given to obey it, but no obligation on the part of the government to enforce it. The same power which makes a law can repeal it or suspend its operation at its pleasure, whenever it judges that existing circumstances require it. In human government we find that not only is the right to repeal laws continually practised, but also the right to pardon, where the laws have been violated, whenever it is considered safe for the public welfare, and that of the individual concerned, that this should be done. In cases of rebellion or insurrection, where a large number of individuals have taken up arms against the government, and been guilty of the crime of high treason, which the law punishes with death, a pardon is often proclaimed, upon condition that the offenders cease to prosecute their treasonable purposes, and again submit to the authority of the laws. This is considered not only a right which the government may exercise or not, as they please, but a right, the exercise of which will often be much more conducive to the welfare of the state and future obedience to the laws, than if the penalty were actually inflicted. If this is just and expedient under a human government, why should it not be under the divine?—If man may remit the execution of a law and pardon a brother man, why may not God? But if God may do this, what need was there of such an atonement as I am considering?

M. N. S.

(*To be concluded.*)

From the Brooklyn Monitor.

WHAT HAVE UNITARIANS DONE?

2d LETTER TO REV. MR DICKINSON.

DEAR SIR,—If I remember correctly the conversation referred to in my former letter, you allowed that Unitarians were among the earliest friends of the Temperance Reformation, and of the Peace Society. They were so. The first attempt that was made to arrest the progress of Intemperance, was made in Boston—the head quarters of American Unitarianism, about 19 years ago, when "the Massachusetts Society for the suppression of Intemperance" was instituted. 'Tis true, the members of that Society were not exclusively of any denomination; but there were in it a due proportion of Unitarians, and most of the Officers were of that sect.

As much praise has not been accorded to those pioneers of this great undertaking, as they justly deserve. Too many seem to take it for granted, because they did not every thing, that they did nothing: and even speak contemptuously of their labors. It would however be quite as just for the historians of our Revolution to begin their narrative with the Declaration of Independence at Philadelphia, omitting to mention all that had been previously said and done in Boston and elsewhere, to wake up the spirit of resistance to British aggressions; as it is for those, who are recounting what has been done to deliver our country from a more cruel Despot than the King of England ever was, to date the commencement of these efforts at the formation of the Temperance Society, without a due acknowledgment of the impressions which had been previously made upon the public mind, by the publications of "the Massachusetts Society for the Suppression of Intemperance." 'Tis true the Massachusetts Society did not hit upon that easy and only effectual remedy, *total abstinence*; but its publications did much to prepare the community for the adoption of this principle. They exposed the frightful extent to which the vice had become prevalent among us; and uncovered its enormity to the public eye. And here let me tell you Sir, our orthodox brethren in Massachusetts, who formed the Temperance Society, did the cause an injury in that state, from which it has hardly yet recovered, by endeavoring to get "incorporated" with such provisions as virtually to exclude Unitarians from the Association. This unhappy procedure fastened upon the public mind the unjust suspicion, which still lingers there, that the Temperance cause was wholly a sectarian measure.

The *father* of the Peace Society was the venerable Noah Worcester, D. D. His Solemn Review of the custom of War was, I believe, the earliest publication upon the subject; excepting always what the "Friends" may have issued, whose enviable praise it is, that they have ever inculcated and acted upon the pacific principles of Gospel. The Solemn Review is without doubt the best, as it was the first essay in this behalf ever published in our country. We owe it to the same eminent Philanthropist, that an Association was formed in 1815 for the purpose of disseminating the sentiments he had avowed in his Review. And for twelve years he devoted himself almost exclusively to the Abolition of the Custom of War. He discontinued his valuable periodical which was directed against the wars of nations, only that he might call the attention of the public to the equally unchristian wars of sects, which have so long been raging among the religionists of our land. His "Letters on the Evils of Contention" you have seen; perhaps also his "Solemn Review" and "The Friend of Peace." Can you doubt that the spirit of Christ reigns in his heart? Will you deny that the great project to which he has roused the attention of so many—the establishment of peace on earth and good will among men—is as truly evangelical as any that can be named? Unless you can deny this, Sir, I think you will not be able to point to me a man in our land, ay, a man now living on the earth, who has done more in the cause of Christ, than Noah Worcester.

Yet this man was one of the earliest confessors of Unitarian Christianity in New-England; and has done as much as any one by his writings to propagate it.—His "Bible News" I know has banished from the minds of many, all belief of the doctrine of the Trinity, and his incomparable treatise, on the doctrine of the Atonement, cannot fail to dispel from the view of as many more the dark cloud, which has so long been hung, by the human imagination, around the mercy seat of God.

May I not also very properly remind you, Sir, in answer to your question, that Unitarians have always been (like the Puritan Fathers of New-England) zealous patrons of sound learning, and especially theological learning. Where in the world is so much expended for the education of the young as in Boston?—What men in our country deserve to be called the promoters of knowledge, of the sciences and the useful arts, more than the Unitarians of that city? No University on this side of the Atlantic is so well endowed as that at Cambridge: and the greater part of its funds have been bestowed within 30 years by Unitarians. Now, if our pious Forefathers deserve so much commendation as is bestowed upon them, because of their zeal in behalf of good learning, may not a similar zeal, manifest among their Unitarian descendants, be mentioned as entitling them to a similar praise? Would you withhold this from them, because you suppose they have been guilty of any unfairness in the management of that University? Let me beg of you then to read the triumphant refutations of every charge which has been alleged against them. These you may find in the Christian Examiner for Sept. 1829 and May 1831, and in Hon. F. C. Gray's letter to Gov. Lincoln. You will, I am persuaded, be convinced, after reading them, that the Guardians of Harvard College have been cruelly calumniated.

Your question "what have Unitarians done for Missions?" remains yet to be answered. This has suggested to me thoughts enough for another letter, and I must bespeak your patience yet once more.

With sincere esteem,
Yours,
SAM'L J. MAY.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 12, 1835.

PRISON DISCIPLINE SOCIETY.

We have a few words more to say in connexion with the Report of the Board of Managers by the Secretary, Mr Dwight; and they relate to the last division of the Report, namely,

CAPITAL PUNISHMENTS.

Our object in adverting to this part of the Report is, mainly, to bring together some of the principal facts, and to see what bearing they have upon the great question of expediency in regard to the punishment of death; to see, if it be resorted to at all, in the penal code of a state, what crime or crimes should be visited by such an awful punishment.

The experience of England and Wales is given, in tabular views, from the Reports of the London Prison Discipline Society, concerning the numbers of persons convicted of several different crimes, and condemned to death, and also the number executed, for seven years, namely, from 1823 to 1829 inclusive. One who will take the trouble to analyze these tables and compare them, will find either that the penal code of England needs reform, or that the administration is too capricious and faulty to answer that prominent end of punishment—its certainty. We have done this in part.

The whole number of persons convicted of offences punishable with death in those years was 8349. The whole number executed was 433, less than one in nineteen of those condemned. For murder 88 out of 99 were executed; for arson one out of six; for burglary one out of twenty nine; for breaking dwelling and larceny one out of fifty five.

These are sufficient examples to show that the laws are too sanguinary to be executed; consequently they are unwise.

Notwithstanding so small a proportion of those convicted of capital crimes are executed, the number of executions in England is far greater in proportion to the population, than that of any other European country, with which we have seen it compared, or than that of the United States.

The average number of executions in France from 1825 to 1832 inclusive, amounted to 1 for 477,000; in England from 1827 to 1833 to 1 for 225,000; in Belgium from 1815 to 1820 to 1 for 680,000. In the United States, says Mr Dwight, in the Report, "from the best information we have been able to obtain, the proportion does not exceed 1 to 1,000,000."

In Pennsylvania the punishment of death was abolished in 1794 for all crimes except murder in the first degree, and from that time to this there has been less than one execution in a year. They have happened however, so to speak, in clusters. Thus in each of the years 1809 and 1818, there were four executions; but in 1810, 11—13—14—15 there were none. Executions for murder diminished after the amelioration of the laws in respect to other crimes, notwithstanding the great increase of population. In the fourteen years preceding 1794, after which year the punishment of death was confined to murder, executions for this crime averaged one annually; but in the 14 years following that change in the laws there were but three executions, that is, one in five years nearly. These three all took place in 1806; so that from 1794 to 1805 inclusive, there was not a single execution. How can it be proved that more murders would have been committed if the punishment of death had been totally abolished?

In New Hampshire, Murder and Treason only are punishable with death; the laws relating to the latter crime being, among individual States, a dead letter. But in New Hampshire, where a sentence to the State Prison is a substitute for the punishment of death inflicted for several crimes in the other New England States, the number of convicts so sentenced is little more than half as large as in either of the other of those States.

It does not appear according to all the facts which Mr Dwight has been able to collect upon the subject, that the offences punished capitally in Massachusetts, compared with the same punished by imprisonment in Pennsylvania and New Hampshire, are either less in number or in aggravation.

Among the inferences concerning Capital Punishments, at the close of the Report, it is said,—"It does not appear, from any of the facts stated, that the punishment of death for murder could be abolished with safety, because no state or nation here mentioned has done it." Nor does it appear that the punishment of death could not be abolished with safety. Under the ameliorated penal laws of Pennsylvania, murders have been less frequent, as we have said before, than they were when more crimes were punished capitally, notwithstanding the great increase of inhabitants. May not the humanity of the laws, in other respects, have tended to cause human life to be regarded as more sacred? And is it not possible that, by taking the last step in the abolition of punishment by death, the example of government would cause human life to be regarded as still more sacred?

The only argument used in the Report in favor of making murder and murder only punishable with death, is drawn from a single example of a felon in the Hartford jail who murdered a fellow prisoner and attempted to murder the jailor. But we do not think it sound reasoning to infer, from a single example, under peculiar circumstances, that a law should be made to apply to a whole class.

GOVERNOR M'DUFFIE'S MESSAGE.

We have heard it said by one or more persons that this official communication is written with great ability; perhaps it was said,—with great eloquence. It is natural to write or speak with warmth, perchance with eloquence, upon a subject on which one has made great discoveries. Such was reported to be the fact with Mr M'Duffie in Congress, when he saw some things in the protecting system, which no one else could see, and which all his eloquence did not make visible or tangible. Such is the fact too in the document before us touching the subject of slavery. We shall not analyze or answer it. A strain of hyperbole pervades it, which makes a northern man stare, and ask himself whether the chief magistrate of South Carolina, in his rhetorical gambols, was attempting to stretch that figure of "dangerous wing," to its utmost bearing, or whether, in good earnest he was himself borne aloft on the pinions of Fanaticism, while he thought none but the hypocritical or deluded abolitionists of the North were fated to become such a spectacle.

We have time and space, at present, only to select a few of the extraordinary things in this message which call forth amazement without consternation, and far less admiration than wonder.

On the subject of slavery the message begins with an ebulition of rodomontade thrown out against the abolitionists, more exaggerated than we could reasonably ever expect to hear in the harangues of stump orators before the whole democracy. In his peroration on this topic, before one could imagine that the orator had become warmed to his subject, the ears of the abolitionists are made to tingle by the following impassioned blast.

These wicked monsters and deluded fanatics, overlooking the numerous objects in their own vicinity who have a moral, if not a legal claim upon their charitable regard, run abroad in the expansion of their hypocritical benevolence, muffled up in the saintly mantle of Christian meekness, to fulfil the fiend-like errand of mingling the blood of the master and the slave, to whose fate they are equally indifferent, with the smouldering ruins of peaceful dwellings. No principle of human action so utterly baffles all human calculation, as that species of fanatical enthusiasm, which is made up of envy and ambition, assuming the guise of religious zeal, and acting upon the known prejudices, religious or political, of an ignorant multitude. Under the influence of this species of voluntary madness, nothing is sacred that stands in the way of its purposes. Like all other religious impostures, it has the power to consecrate every act, however atrocious, and every person however covered with "multiplying villainies," that may promote its diabolical ends of worship at its infernal altars. By its unholy creed, murder itself becomes a labor of love and charity.

This is too rank with epithets for any taste not trained by Asiatic culture. It is a forced growth in these northern climes. Let us array a few of these luxuriant *adjections* to the persons or purposes of those, who, whatever injury they may have done, have doubtless intended good. *Wicked monsters, deluded fanatics, hypocritical, muffled up in a saintly mantle, fiend-like, fanatical, voluntary madness, atrocious, multiplying villainies, diabolical ends, infernal altars, unholy creed.*

'He that ruleth his own spirit is greater than he that taketh a city.' If such as we have quoted above be the language of the governor of a commonwealth, so sovereign and independent, that the people are told that they owe no allegiance to the government of the union, what may we not suppose the language of the ignorant or the profane to become?

The governor pretty plainly intimates in what manner (if he could grasp them in his clutches) he would serve these *wicked monsters, hypocritical, muffled up in the saintly mantle of Christian meekness*, but worshipping with their *unholy creed*, for *fiend-like* purposes and *diabolical ends*, at their *infernal altars*.

It is my deliberate opinion that the laws of every community should punish this species of interference by death without benefit of clergy, regarding the authors of it as enemies of the human race.

The governor having disposed of the abolitionists, by denouncing their unholy creed, and proclaiming against them a war of utter extermination, turns preacher and expounds most profoundly to the sovereignties of the North, out of respect to the "opinions of his confederate brethren," the teachings of holy writ upon the subject of slavery. He would almost pronounce us an ungodly race, for having set free our slaves, an act contrary to God's sacred laws, an act practically arraigning his decrees. His discourse however is not very conciliatory; for all who dissent from his doctrine are a pack of "over righteous pretenders and pharisees"—the most odious description of men whom our Savior encountered during his whole ministry. Upon the whole, this part of the harangue must be pronounced a lamentable failure. The author of it has yet to learn how to frame a sermon entitled to the character of a persuasive oration.

Anon the governor turns prophet. But as his title to be ranked among the holy seers can be confirmed only through the fulfilling of his predictions by events which, perhaps, he does not expect to live long enough to witness, we shall pass tenderly over his prophetic visions.

It will be fortunate he says for the non-slaveholding states, if they are not, in less than a quarter of a century, driven to the adoption of a similar institution, or to take refuge from robbery and anarchy under a military despotism.

This presents a trying alternative. The attempt to introduce slavery among us, if any number of persons were romantic or mad enough to make it, would soon be *nullified*. Prevention of evil is better than cure; but if we are to be saved from it only by the prescription of the Governor of South Carolina, then we must steel ourselves to the endurance of the military despotism which we are told awaits us (all unmilitary as our government now is and seems like to be) as a refuge from robbery and anarchy.

In regard to the evils of slavery Gov. M'Duffie admits nothing. It is, on the contrary, in his eyes, one of heaven's best blessings both to the bondman and the freeman. Servitude in some form, he says, is one of the essential constituents of all political communities. A great variety of offices are to be performed, from the highest to the lowest, generating as many classes, and producing a sense of superiority in masters or employers and of inferiority in the servant. This is meant for his northern brethren (no less than others) whom, "as a voluntary token of respect," he undertakes "to disabuse of false opinions and pernicious prejudices." It is a more delicate mode than is sometimes adopted by our southern brethren, of speaking of the *white slaves* of the North. But it is all sophistry. There remains after all the immeasurable difference between voluntary and compulsory labor. The man who tills another's grounds, or saws his wood, or drives his coach, is not a dependant; he quits his employer at pleasure, for cause or for no cause, and the employer is at least as much a dependant as he, and is more often made to feel it to be so. Thus it is in all the multiplied relations of society in the way of business and occupation. We hear indeed of the happiness of the slave, of his freedom from care, of his being fed and clothed without anxiety for the morrow. But is not care itself an ingredient in human happiness? Is it no happiness to call something, however little, our own; to be conscious that it is of our own acquiring, and that we do not enjoy it at the will of another; to be conscious, at least, that, humanly speaking, we own our persons? Admit all that is said in favor of the condition of the slave, compared with that of a large portion of mankind, in different countries, who depend upon their daily, voluntary labor for supplying their wants, to be true, yet there remains much untold and unrevealed. The following short recital of Dr Channing in one of the notes to his book on Slavery, is an irrefragable answer to all the prosing about the happy condition of slaves.

"I once passed a colored woman at work on a plantation, who was singing apparently with animation, and whose general manners would have led me to set her down as the happiest of the gang. I said to her, "Your work seems pleasant to you." She replied, "No, Massa." Supposing that she referred to something particularly disagreeable in her immediate occupation, I said to her, "Tell me, then, what part of your work is most pleasant." She answered, with much emphasis, "*No part* pleasant. We *forced* to do it." These few words let me into the heart of the slave. I saw under its apparent lightness a human heart."

But we are admonished by the length to which our remarks have been carried to draw to a close.

When the Governor of a respectable commonwealth, exhibits himself before the public in a style and with a mass of exaggerations and extravagances, which would hardly be tolerated in a young aspiring orator on the 4th of July (a time when liberty of speech and action, even to the verge of licentiousness, must, if ever, be borne) no rules of decorum ought to shield him from the comments dictated by plain truths springing up in the minds of plain men. There is not indeed any mean disguise in the message; but in fallacies which proceed from looking only in one direction, it is abundantly fruitful. In many things the governor is so frankly and boldly in the wrong, that it is necessary only to mark his words; comment would be superfluity, a sort of tautological labor; the very words of the text carry along the irony side by side, in the view of every one except the author. For example:

Domestic slavery, therefore, instead of being a political evil, is the corner-stone of our republican edifice. No patriot who justly estimates our privileges, will tolerate the idea of emancipation, at any period, however remote, or on any conditions of pecuniary advantage, however favorable. I would as soon think of opening a negotiation for selling the liberty of the state at once, as for making any stipulations for the ultimate emancipation of our slaves. *So deep is my conviction on this subject, that if I were doomed to die immediately after recording these sentiments, I could say in all sincerity and under all the sanctions of Christianity and patriotism, "God forbid that my descendants, in the remotest generations, should live in any other than a community having the institution of domestic slavery, as it existed among the patriarchs of the primitive Church, and in all the free states of antiquity."*

May not fanaticism be contagious even where the symptoms and the type of the disease afford variations. The governor had before been in close contact with fanatics, and handled them without gloves. But here doctors may disagree; we shall therefore close merely with the expression of our belief that the governor hast he disease, and that too of a malignant kind.

FOR THE REGISTER AND OBSERVER.

A MISTAKE.

Mr Editor:—In looking over Mrs Child's late work, "The History of the Condition of Women," making a part of the Ladies' Family Library, I was surprised to read the following statement in regard to marriages, in vol. II. p. 270. "Stolen marriages can be solemnized without the consent of friends, at Providence, Rhode Island, as at Gretna Green, in Great Britain"—I was surprised, not so much at the assertion itself, for I have heard it before, but at its appearing in a work of this kind, from so respectable, and as we had supposed, careful an author.

It may be worth while, in order to show the necessity of great caution in all statements of this kind, and at the same time clear the 'little state' from an unmerited reproach, to say thus publicly, that there is not the least foundation in fact for this assertion. Neither Providence nor any part of Rhode Island, is at all loose in its requirements respecting marriage. The laws of the state are very full and distinct, requiring that the banns of marriage be published three several times in some public religious meeting, and that this be done in both towns in which the parties reside, if they are not of the same town. These laws also require, that where either or both the parties belong to another state, they shall produce a certificate of their having been regularly published in their own state and town. And then these marriages must be solemnized by some ordained and settled minister; the power having been withdrawn some years ago from Magistrates, unless it be in a few instances in remote parts of the state, where, for convenience, some Justices are, I believe, specially licensed to solemnize marriages.

I have been thus particular in regard to this matter, because there seems to have been a common opinion of a different kind; and it has been, and is now, the cause of some trouble both to ministers here, and to the parties who come to them in all haste to be married, but are doomed, alas! to some bitter delays. It is painful to be obliged thus to damp their hopes, and we wish them to understand that they can gain nothing in point of time or secresy, by coming here from any other state. The only difference between the custom here and in Massachusetts, is that the banns are 'cried' with us by the clergymen in his pulpit, and that they may be thus published on any other day as well as the Sabbath, provided it be in a regular religious meeting; so that, if necessary, the three publishments may be brought within one week, or indeed within three days, if there are proper meetings on those days. But none from another state can take advantage of this, unless they have already been published in that state.

The laws and customs of marriage in the different states are so various and so little known, that I have thought it might be well, if some one would throw them together into a little 'manual for travellers on the road to matrimony.' It might save some hasty calculations and mortifying disappointments, as well as illegal marriages.

LAW.

Providence, Dec. 1835.

NORWICH UNIVERSITY, VERMONT.

We are unacquainted with the condition of this institution, which "is under the superintendence of Professor H. P. Woodworth," but we like the profession contained in the following sentences of an advertisement relating to it (27th ult.) signed by John Wright, Secretary to the Board of Trustees.

It is deemed important that public attention should be invited to this institution, and more especially as unwearied exertions have been made to fix an impression upon the public mind, that the Norwich University is one of *sectarian character*. It is therefore proper to say that this institution is entirely free from the shackles of sectarism or illiberality, and intended expressly for all such of every denomination as wish to pursue the paths of human learning unbiased by the dogmas of sects, or the speculations of sectarians.

Then a section of the Act incorporating the Seminary is cited, in which special care is taken to guard it against a sectarian character; viz:

Provided that no rules, laws or regulations of a *sectarian character*, either in religion or politics, shall be adopted or imposed; nor shall any student ever be questioned or controlled on account of his religious or political belief by said board or the faculty of said institution; or any of them, either directly or indirectly, and said laws, rules and regulations shall be laid before the Legislature of this State, whenever required by that body, and may by them be disallowed, altered or repealed." The concluding section also empowers the legislature to alter, amend or disannul the charter, whenever they may deem it necessary, thus placing the institution and its government, ultimately at the disposal of the freemen of Vermont.

We perceive by the same advertisement that Rev. Zerah Colburn (who in his childhood was an unexampled prodigy in arithmetical calculations) is appointed teacher or professor in the department of the Languages and of Classical and English Literature.

JOHN HOWARD PAINE.

Some anxiety has been occasioned to the friends and acquaintance of this gentleman, a native of this city, but widely known as a dramatist, in consequence of a report that he has been arrested at the residence of the Indian Chiettain, John Ross, in the State of Tennesee by an order or request from the State of Georgia. The following account, extracted from the Washington Mirror, though partly conjectural, may perhaps, give the true explanation of the occasion of Mr Payne's arrest.

A friend, who is acquainted with Mr Payne, and has kept a record of his movements, has informed us, that that gentleman, some time since, undertook to write a drama for Caldwell's new Theatre, New Orleans, the hero of which, was to be one of the 'lords of the forest.' For the purpose of studying the Indian character, and thus completing his object, Mr Payne visited the Cherokee country, and located himself with Mr Ross. Here, it seems, he has been arrested, and is charged with the crime of treason or misprision of treason, we do not know which; and, it is said the papers in his possession go to prove his guilt. Without being conversant with all or any of the facts of the case, we fancy that we can guess how far 'the papers aforesaid' go to prove that John Howard Payne, is guilty of the crimes and misdemeanors charged against him. Payne, in getting up the plot of his play, has in all probability, very indiscreetly attempted to delineate the real or imaginary injuries of the Cherokee people. In doing this, we think it not unlikely that he has made Ross his hero, and put into his month sundry eloquent and patriotic speeches, declaratory of wrongs, long suffering, and patient endurance of manifold injuries.

These speeches, being embodied in a dialogue marked with what is professionally called 'the business of the stage,' being 'Greek Hebrew' to the 'Georgia Guards,' have been interpreted treason against the sovereignty of the people; the mimicry of life has been translated into reality, and John

Howard Payne, a plain pains taking dramatist, in requital of his labors to elevate aboriginal story, has got himself into 'the bilboes.' This we think will prove to be the plain fact of the case. We hope so at any rate; for we should be very sorry to see the hero of domestic dramatic literature hanging by the neck, for conspiring treason with John Ross the Cherokee military chieftain.

NOTE. After the above was in type we learned that Mr Payne, who was arrested by the Georgia Guard in the Cherokee country, had been released, after a detention of three weeks.

THE BACKSLIDER.

We do not know whether our correspondent alludes to us among others, in regard to the *little* that *is said* of this work. Little, however, very little respecting it was said by us in the Register; but in what we did say, we gave the work a character, which, perhaps, more than any other, is apt to gain a large amount of readers.

FOR THE REGISTER AND OBSERVER.

MR EDITOR,—I hope the circumstance that so little is said publicly of the 5th number of the 'Scenes and Characters,' [The Backslider,] does not mean that it is not read. It does not mean, I know, that it is not liked. That cannot be. In power of execution, in interest and usefulness, it is not much surpassed, if at all, by either of its predecessors. I cannot say this of the first half of it, but of the last I can, and the book, as a whole, deserves that high praise. It presents a good variety of characters, all well drawn and well sustained. It is the history of a natural but mournful struggle with temptation, a complete downfall, and of the power of early good instructions, even at the worst. There are some true pictures of modern infidelity, its mode of reasoning, its inconsistency at every point, its poison, and its utter heartlessness and wretchedness. And then comes the tremendous power of reviving conscience, with its self-accusations, its worm and its fire. Let it be read, It must be felt. It must do good.

H.

REV. MR CHEEVER.

On Friday 4th inst. the case of Mr Cheever came up, by assignment, for the sentence of the Court against the defendant for a libel on deacon John Stone. Mr Sprague, as counsel for Mr Cheever, pleaded for mitigation of judgment, in consequence of the purity of character and good intentions of Mr C.

The Attorney General said he had no wish to aggravate the punishment, and after giving his views of the nature of the offence and the position in which Mr Cheever had placed himself, he concluded by saying that he hoped, in this case, the punishment would be made to unite, as far as possible, both mercy and justice.

Mr Cheever read a written defence, which took up an hour. Upon this defence the Attorney General among other things remarked that "Mr Cheever's defence, seemed to him, like the original libel, to profess one thing and do another. It professed to be an appeal to the mercy of the Court, while it really and truly denied that any offence had been committed against the laws. It appeared to him to take away all excuse for the infliction of a fine merely, if the Court wished to find an excuse for so doing; for if it were printed the profits of the sale of it might operate as an inducement to publish libels. The defendant had assumed to be wiser than the law, and also that he had a right to gratify his own personal ill will, under pretence of doing a public good. The jury had settled that in the present case the pretence of public benefit was a cover for personal malice."

Mr Sprague repelled the statements, opinions and arguments of the Attorney General, and denied, in particular, that the jury had decided that the pretence of public good was in this case a cover for personal malice and said that the verdict was conformable to the instructions of the Court—that the real motives were to be kept out of the way.

"The Judge then gave sentence, which was that Mr Cheever be imprisoned 30 days in the common jail, and give bonds in the sum of 1000 dollars, for keeping the peace two years."

We have followed the *Salem Landmark*, in this brief account. The report in that paper is given at considerable length, but we have endeavored to state the leading facts and circumstances as we there found them.

TRACT OF THE UNITARIAN ASSOCIATION.

The last number of the Tracts of this Association is a discourse of Rev. James Martineau, England, entitled "The existing State of Theology as an intellectual Pursuit, and Religion as a moral Influence."

Its end is practical, namely, the elevation of Theology above Sectarianism, and the application of religion to man's condition as a moral and accountable being. The author's manner of treating the subject, however, is philosophical, such as may now and then be allowed in tracts for general distribution. It contains many passages of great excellence, rich in thought and founded in minute and deep observation.

PRESIDENT'S MESSAGE.

This is we believe the longest message ever sent to the two houses of Congress at the commencement of its session. It has been looked for eagerly that it might be seen what view the President takes of our relations with France, and what measures he would recommend to be pursued by Congress. A full exposition is given of the past history of the diplomacy in regard to the claims. The present state of the business is comprised in few words. The President affirms that all the explanations have been made, by his minister, and sanctioned by himself, which honor, duty, or patriotism requires. The Charge d' Affaires at Paris is "instructed to ask for the final determination of the French Government; and in the event of their refusal to pay the instalments now due, without further explanations, he is directed to return to the United States."

"The result of the last application has not reached us, but it is daily expected."

Here the matter rests for the present, and no words of provocation or menace are uttered.

To the Editor of the Christian Register.

SIR,—The *note* subjoined to my communication published in your paper of the 21st ult. was to this effect,—that, as the writer had expressed similar sentiments in much the same language in public before, his sending the article to you might seem to require an apology; but, deeming the subject one of very great moment at the present time, he considered it the duty of every one to do whatever was in his power, however little, to call attention to it.

He is still of this opinion, and he hopes that all Christians will unite---burying differences of opinion on other points---and not only rally to the support of our religious, moral and political institutions, but train up their children to love and reverence and support them; fully assured that, without such training, the spirit of the age will ere long subvert and overwhelm them.

A SUPERINTENDENT.

Dec. 1st, 1835.

NEW PUBLICATIONS.

Christianity applied to our civil and social Relations. By Hubbard Winslow, Pastor of Bowdoin Street Church, Boston. Boston: Wm Pierce. 1835.

This volume contains six Discourses; the first and second point out "The Christian way to promote liberty and union in Church and State." The third and fourth treat of "Christian duties to civil government." The fifth enforces the "Duty to Christianize civil government." The sixth explains "The law of Christian morality as applied to mercantile transactions." These are all great subjects and are handled by Mr Winslow with commendable independence in direct relation to the reformatory spirit of the times. The following illustration of the errors into which the reformers of the present time are thought to have fallen, is a key to the manner in which Mr Winslow treats the several great subjects of reform in their details.

"The error lies in aiming remedies primarily at the effects of sin, which are many, rather than at the source of all sin which is one; in attempting to destroy the tree of evil by lopping off branches, and pruning away excrescences, instead of laying an axe at the root."

He deplores the temper and exclusiveness with which the several matters of reform are pursued, and especially bringing them into the Church to be legislated upon.

We admire the frankness manifested by Mr W. on all the subjects treated in this volume, and his fertility of illustration. And if at any time his views need to be modified, we are fully persuaded that they are, in substance, the right views.

Holiness; or the Legend of St. George: a tale from Spencer's Faerie Queene. By a Mother. Boston. 1836.

This book is intended for the young, and we think it will both give pleasure and do good. The beautiful legend as it stands in the "Faerie Queene" is too well known to need praise. This prose translation retains nearly all the beauty, preserving what is good, and leaving out every thing of an exceptionable character.

It will be a delightful story for the young. Yet not for the young alone. All those who love poetry, and the rare beauty of old English literature, will be glad to read this little book. And we think any one who has read it, will find a new pleasure in the works of Spencer.

Ib. denotes its morality. It gives in the form of a Tale of Chivalry, the real trials of the Christian conflict.—[*Communicated.*]

ECCLESIASTICAL.

Rev. Robert F. Wallcut has received and accepted an invitation to become the Pastor of the First Congregational Church and Society in Fitzwilliam, N. H. His Installation is to take place on the 23d inst. Rev. Mr Putnam of Roxbury is expected to preach on the occasion.

Ordination.—Ordained in Weston, Mass. on the 18th ult., Mr Joseph Hodges, jr. as pastor of the Baptist church in that place. Sermon by Rev. Wm. Leverett, of Roxbury.

Installation.—On Wednesday, Nov. 25, the Rev. Frederic Augustus Willard was installed as Junior Pastor of the First Baptist Church in Newton, Mass. Sermon by Rev. Mr Hague.

The second Christian Society in Lynn, have invited Rev. Wm. Lane, of Milford, N. J. to become their Pastor.

Dedication.—On Wednesday, Oct. 28, a new and commodious stone Meeting House was dedicated to the service of God, by the Baptist church in Williamstown, Mass.

Dedication and Installation.—On Wednesday last week, an elegant and commodious sneeting house, erected for the "Elliot Church" in Roxbury, was dedicated to the worship of God, and the Rev. John S. C. Abbott, late of Worcester, was installed as the pastor. Sermon by Rev. Mr Braman, of Danvers.

Designation of Missionaries.—An interesting Missionary meeting was held at the Odeon on Sabbath evening 29th ult., at which the following persons, about to embark to heathen lands under the patronage of the American Board, were set apart to their work, viz:—Rev. William C. Jackson and wife, destined to Trebizond, on the Black Sea, Rev. John F. Lanneau, Rev. Story Hebard, Rev. James L. Thompson and Miss Betsy Tilden, destined to the Mission in Syria and the Holy Land.

[From the Gloucester Democrat.]

FIRST PARISH IN BEVERLY.

The First Parish in Beverly in April last voted to make an entire alteration of their meeting house, which was built in 1770, in the style of that day, and enlarged in 1795 so as to accommodate the congregation, which was at that time among the largest in the state.

The work was commenced on the 18th of May.—The tower, with the steeple, of the form, which, half a century ago, almost universally distinguished the *congregational* meeting house, erected in the centre of every New England village, from all other public buildings; the long portico in front and the large porch at the end were taken down, leaving the body of the house thus divested of its appendages, of a suitable form to be remodelled in accordance with the improved taste of the present day. It is with a degree of regret that we witness the departure of the old fashioned steeples and the gilded chanticleers which surmounted them, to make way for the fashionable cupola. However much we regret the loss of what is ancient and venerable, yet we cannot fail of sympathising with the mass of the community, when we perceive an ancient building transformed into one of modern structure, and finished in conformity with the prevailing taste. The plan of the improvement of this house was prepared by Mr Richard Bond, of Boston, and so far as it has been executed according to his plan, it fully answers the expectation of all.—The body of the house was raised up by screws, and a course of under-pinning handsomely dressed, from the Sandy Bay quarries, was placed under it. The alterations which the plan required being made, give the house externally an entirely new aspect.—Within, it is furnished with a gallery at one end, for the accommodation of the choir, including a few free seats for others. On the floor there are eighty-four pews, most of them ten feet and a half in length, and of such width as to render them very convenient.—The pulpit is of mahogany and combines simplicity with elegance. The floors are carpeted and the interior handsomely furnished in other respects. On Thursday of last week it was re-opened for public worship, and a highly interesting historical discourse delivered to a large assembly by Rev. Mr C. T. Thayer, minister of the parish, from 2. Chronicles, xxiv. 13. "So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it." The musical performances under the direction of Mr Keller, displayed to much advantage the cultivated taste and skill of the choir, and afforded much gratification to the audience.

On Friday, the 4th inst. the new pews were put up at auction and about three quarters of the whole number were sold for a sufficient sum to defray the whole expense of the alteration of the house and to leave a considerable surplus.

No accident has happened to the workmen who have executed the various parts of the work, and the harmony of the society remains undisturbed. The building committee were William Leech, Edward Ford, Mark Knowlton, Paul Hildreth, Samuel Endicott, Josiah Lovett, 2d, and Chas. Stephens.

The temperance cause has another example of the beneficial influence of total abstinence from spiritous liquor, in the peace and harmony that has prevailed amongst the numerous workmen that have been employed on this occasion. The carpenters' work has been executed under the superintendance of Seaward Lee and much credit is due to the mechanics and others who have performed the work with so much fidelity and despatch.

While the alteration was taking place the proprietors of the third Congregational meeting house kindly allowed the First Society the use of their house for public worship. Q. Q.

Beverly, Dec. 1835.

We are requested by a correspondent to add the following.

The first meeting house of this Parish was built in 1656, the second in 1682, and the present house is the third—they have all stood nearly upon the same spot. In 1770 when the present house was built, only a part of the floor was taken for pews, 59 of which were sold for nearly enough to pay the expense of building the house—when it was enlarged in 1795, the new pews sold for enough to pay the expense of the alteration and to procure a good bell and an excellent public clock. The present generation emulate the liberality of those who have gone before them in their generous accommodations for the public exercises of religion. The indefatigable labors of the building committee are deserving of all praise, and the cooperation of all the members of the Society in this good work evinces the prevalence of the best feelings. No small part of this praise belongs to the females of the society.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

REV. JONATHAN WHITAKER.

Died at Henrietta, N. Y., Nov. 19, Rev. Jonathan Whitaker, aged 64 years.

Mr Whitaker was born at Salem, Mass. and was graduated at Cambridge College in the year 1797.—The expense of his collegiate education was defrayed by his unaided industry and efforts. He entered immediately after graduating on the study of theology at Cambridge, and to obtain the pecuniary means he took charge at the same time of the grammar school in that place. He was ordained over the Church in Sharon, and afterward over a Congregational Church in New Bedford, and with these he labored for nearly thirty years. Since that time he has devoted himself in part to the duties of a Clergyman, but principally to the employment of an instructer of youth. At the period of his last sickness he was an approved teacher of a well-supported and increasing literary seminary in the place where he died.

The character of Mr Whitaker was in an interesting degree social, hospitable, ingenuous, benevolent, enterprising and public spirited. As a husband, a father, and a friend, he was affectionate and warm hearted. As a [illegible] and Christian Minister, he was well-instructed in the mysteries and duties of his profession and office. In his pulpit services he was eloquent and interesting. He belonged to the class of Christians which is denominated Liberal, and by the faith of such Christians, in the full exercise of his reason, he was sustained at the last.—And such was his resignation and willingness to depart, that we would present the prayer for ourselves that the end of our earthly course might be like his.

K.

REV. NICHOLAS BOWES WHITNEY.

[Extracts from the funeral Sermon delivered in the South Parish of Hingham, Nov. 29th by Rev. Charles Brooks.]

The Rev. Nicholas Bowes Whitney was born in Shirley Mass. March 21st 1772. At an early age he was put under the care of Rev. Dr Chaplin of Groton, with whom he began the study of Latin and Greek. He was afterwards placed at the Academy in New Ipswich; and from there entered Harvard University in 1789 and gradutated in 1793. Leaving College, his thoughts turned to the profession of his father, and he began the study of divinity at Cambridge, and remained there until he received a call to settle in Springfield N. H. A subsequent call from this Church and Society was accepted in preference, and he was ordained colleague Pastor with the Rev. Dr Shute, January 1st 1800.

He has had much ill health. Circumstances of constitution called him to struggles, which few could have more valiantly sustained. With nerves tenderly strung, and a depression of spirits, at times weighing mountain-heavy upon him, he was not fitted to make speedy progress among the sharp angles of life. He was naturally a diffident man. That press-forwardness, which offensively pushes itself into public observation, which has no rest till it is seen, acknowledged and admired, was no part of his character. At a time when many seem striving for office with twice the zeal they strive for heaven, it was comforting to find one, who courted neither place nor power. His home and his Parish were the centre, however wide the circumference.

He was consistent. He has lived when the timid might have been frightened. He has lived when he might have served his temporal interests by siding with the majority; but he has preferred his own ideas of equity, order and truth. His honest fervor would flash out on the honorable side of questions; and he had a ready condemnation of the selfish, exclusive partizan. He has lived when all the winds of doctrine were blowing fiercely, in cross currents, through society. Though darkness and clouds have gathered over some topics, his mind, like the magnet, has ever pointed to the same great truths. His preaching was hortatory. He dwelt much on the application of Christ's Sermon on the Mount to the every-day duties, struggles and hopes of man. His ideas were clear, natural and practical; and his style was fitted to them. He did not stud a sermon with gems: though he sometimes had a point like Jortin, and an illustration like Paley. He loved not warfare. He was willing that others should venture out upon the boisterous sea of controversy and bear the pelting of sectarian storms; and whenever the waves of polemic strife ran high, we found him mooring his bark far up in some quiet haven.

And now this more than hasty sketch should be closed. But I must be allowed to allude to the fact, that half the association, to which the deceased belonged, have died within five years. Seven weeks ago, to day, the Pastor of the 1st Church in Cohasset preached at Marshfield, administered the communion, and then, from the communion below, ascended to the communion above. Three weeks ago, today, your late minister preached for the last time in that same desk at Marshfield, and there broke the bread of life to his fellow immortals. Thus God, who happily connected them in labors and life, has scarcely separated them in death. As friendship is the clasp of souls, be it our wisdom to cultivate that faith in Christ and that love of God, which will give to all our christian affections the rivet of eternity.

INTELLIGENCE.

DOMESTIC.

Charity.—The Treasurer of the Female Samaritan Society acknowledges, with gratitude, the receipt of *Three Hundred Dollars* from the Hon. Theodore Lyman, by the hands of a friend.

Another Charity.—Mr Moses Grant, President of the Howard Benevolent Society, acknowledges the receipt of a donation of *One Thousand Dollars.*

We learn that the Rev. Nehemiah Adams, of Boston, has declined the appointment of Professor in Andover Theological Seminary, as successor to Dr Skinner.

[Extracted from the Liberia Herald of August 20th.]

MONROVIA.—*Emigrants.*—On the 9th inst. brig Louisiana, Captain Williams, arrived from Norfolk, Va. with 46 emigrants, 38 of whom, are Africans, principally, we believe, from the regions of the Nunez and Pongas. They are a strolling people. A number of their countrymen, and among them some acquaintances, have found their way to this settlement. They were hailed by their redeemed brethren, with the most extravagant expressions of joy, embracing each other with the utmost cordiality, a hundred times repeating, "Emamar, Emamar, Koorah haro go?" How are you, how are you, are you well? It is thought they will return to their native country, but we think it doubtful; as they are aware, that in that case, they would more than likely be found again on board a slave ship.

On the 12th inst. the Susan Elizabeth, Captain Lawlin, arrived from New York—Passengers, Doct. E. Skinner, Colonial Agent, and daughter, Rev. Mr Seys and family, of the Methodist Episcopal Mission, Rev. Messrs. Crocker and Mylin, and lady, of the Baptist Mission. We hail with joy, the arrival of the passengers by this vessel.

On the 14th inst. the schooner Harmony, Captain Pascal, from Baltimore, with 27 emigrants for Cape Palmas arrived. This expedition has been long expected at Cape Palmas, and will no doubt, prove an acceptable reinforcement to Doctor Hall.

On the 19th inst. ship Indiana, Captain Wood, arrived from Savannah, with 65 emigrants, among whom was Dr Davis and family. These repeated arrivals, following so closely in the track of each ther, seem to have given some degree of uneasiness to the natives. They do not understand it, and imagining that Americans move by the same principles that they do—that is to say, animal motives, they conclude that "Rice be done for big 'Merica," and hope they will plant more next year, or "black man will no have place for set down."

Volunteers.—On the 14th ult. one hundred and twenty men, volunteers, embarked for Bassa, in the schooners Timbuctoo and R. R. Gurley.

Since the above went to the press, the schooners R. R. Gurley and Timbuctoo, have arrived from Edina, with a part of the troops sent there, the rest having returned home by way of the beach. The result of the mission, has been a general engagement. And with feelings of inexpressible gratitude, we announce to our readers, that victory, the most complete and decisive has crowned their efforts. The perfidious and ruthless Joe Harris, and all his savage adherents, have been chased from their territories, and their towns and places of defence, completely demolished.

The conduct of the officers and men, have been beyond all praise. So general has been the display of bravery, both by men and officers, that to mention only a few might be justly esteemed invidious. On the part of the Americans, there has not been a single man lost. This circumstance so unusual in conflict, and so reasonably to be expected where there is the use of fire arms, by both parties, is to be attributed [illegible] to that cold determined, and deliberate bravery evinced by the Americans.

After the preparation for crossing the river and the point for landing selected, the troops embarked in their boats, and advanced in the face of a heavy fire and continual shower of shot, with such a steady movement and cool determination, that the savages retreated from the river, and yielded the landing to the Americans. They, however, rallied in a rice field, only a few yards from the river, and seemed determined to dispute the further advance of the Americans.

They secured themselves behind the stumps of large trees, ant hills, and every object that could present an intervention between them and shot. As soon as the Americans were all landed they advanced in a body, when a sharp engagement ensued: the natives gave way and retreated to their barricade. The Americans followed them as rapidly as an almost impenetrable forest and deep marsh, would admit the passage of the ordnance.

As soon as they came in view of the town, a tremendous volley of musketry from the embrasures and perforations in the stockade announced to them that fighting was not over. The ordnance was brought up, and a "word" from the 4 and 6 pounders silenced the garrullity of the natives, who, after an interchange of a few rounds, effected their escape through the gates on the opposite side. The town was then entered and taken possession of.

The natives had found means to convey away their effects. Remnants of apparel, the property of the unfortunate victims of Port Cresson, were found in the town. Mats lying around dyed with blood, indicated slaughter on the part of the natives. There were some few bullocks in the town, but they partook of the general consternation and scampered away after the flying natives, as fast as their legs could carry them.

The Rev. P. R. Russell, of Lynn, will preach tomorrow, Dec. 13th in the Christian Chapel, corner of Summer and Sea Streets. Subject for the evening, "*Revivals.*" Service, at half past six.

MARRIAGES.

In this city, Thursday evening last week, by Rev. Mr Himes, Mr Francis Krugen of Boston, to Miss Rebekah Barker of Acton.

In Walpole, on Thanksgiving evening, by Rev. Mr Storer, Mr Willard Bullard, of Roxbury, to Miss Susan Day.

In Hingham, by Rev. Mr Brooks, on Sunday evening 29th ult. Mr Asa A. Wiggin to Miss Martha Whiton.—Also, Mr Leonard Gardner to Miss Sarah Wilder.

In Marblehead, Mr Wm. B. Gallison to Miss Sarah Lydia, daughter of Rev. Mr Bartlett, all of M.

In Dresden, on Sunday evening 15th Nov. by Rev Mr Farmer, Mr Philip F. Houdlette to Miss Maria G. Alley.

DEATHS.

In Henrietta, N. Y., 19th ult., Rev Jonathan Whitaker, Principal of the Monroe High School, and formerly pastor of the First Congregational Society in N. Bedford.

In Philadelphia, Col Wm. Duane, 76. He at one time filled a large space in the political world as Editor of the Philadelphia Aurora.

In Washington City, 3d inst. after a lingering indisposition, Richard Wallach, Esq. an eminent attorney at law, 47. Mr W. was a native of Boston.

In Alfred, Me. 6th inst. Mrs Sarah, wife of Hon John Holmes, 62.

DISCOURSE ON PROPHECY.

JUST Published and for sale by B. H. GREENE 124 Washington, Corner of Water Street—*A Discourse of Prophecy*, as an evidence of Christianity—by Charles W. Upham, Junior Pastor of first Church in Salem Mass.

Also—Just received a fresh supply of "*Dewey's Discourses.*" d12 3tis

LIBERAL PREACHER FOR OCT.

JUST published, at 147 Washington street. The Liberal Preacher for Oct. 1835, containing a Sermon by Rev. John G. Palfrey, D. D. of Cambridge, Mass.—"Efficacy of Prayer." d 12

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L.

"In literature, as in art, it is deserving of the same popularity which has attended all its older brethren. To lie upon a fair lady's boudoir-table, it is the very thing. Again we commend this fair book to all our fair friends, and all the admirers of the fair, who look for a fair means of propitiating their fair favors."—*Literary Gazette.*

THE CHRISTIAN KEEPSAKE for 1836. Edited by Rev. W. Ellis.

"A Portrait of the Princess Victoria, to whom the volume is dedicated, fronts the vignette title page. Next comes Dr Morrison, with his two Chinese translators; a group of portraits possessing the highest kind of interest, and exquisitely engraved. Then good old Wilberforce, to the very life; one of the most successful and characteristic portraits we ever beheld: one is never tired of looking at it, and conversing with it. Then we have portraits of Mr Buxton, Mrs Fry, and Mohammed Ali, a Persian convert. Among the landscapes are views of Antioch, Nazareth, the Cedars of Lebanon, Canton, Scene in South Africa, an Interior of the Holy Sepulchre, and a very beautiful scenic illustration of a passage in the Pilgrim's Progress. The whole collection is of the first order."—*Eclectic Review.*

"We have often said that Annuals of all sorts have had their day; but we must own, that the greatly increased interest that is given to the Christian Keepsake for 1836 has led us to doubt our own infallibility. The recollections of Dr Morrison and of Mr Wilberforce, by those who knew them well, are, like the beautiful portraits by which they are adorned, at once characteristic and happy."—*Cong. Mag.*

WINSLOW'S DISCOURSES.

CHRISTIANITY applied to our Civil and Social Relations. By Hubbard Winslow, Pastor of Bowdoin street Church, Boston.

Just received by JAMES MUNROE & Co., 134 Washington street. d 12

THE MARYS, or the Beauties of Female Holiness. By Robert Philip. Being vol. 1 of the Ladies' Closet Library.

For sale by JAMES MUNROE & Co., 134 Washington street. d 12

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 6—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xvii 1—13
The Book of Job
Mistranslations in the Common Versions of the N. Testament—Gospel of John
The resurrection of Christ
Value of the book of Acts d 12

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 147 Washington street, No. 98 of the Tracts of the American Unitarian Association, entitled—"The existing state of Theology as an Intellectual Pursuit, and Religion as a Moral Influence," by James Martineau, of England d 12

CHANNING ON SLAVERY.

THIS day published, and for sale by JAMES MUNROE & Co.,

Slavery, by William E. Channing.

Boston Bookstore, 134 Washington st. d 5

LEMAIRE'S LATIN CLASSICS.

THE Subscriber has received, on consignment, another complete set of this beautiful and valuable edition of the Latin Classics, which he can sell for Two Hundred and Fifty Dollars; being much less than the subscription price in Paris. It is in 142 volumes large octavo, vellum paper, with Commentaries, ancient and modern, complete Indexes, Portraits, Maps, and descriptive Drawings.

The Authors embraced in this collection are, Catulle, Cesar, Ciceron, Claudien, Cornelius Nepos, Florus, Horace, Justin, Juvenal, Lucain, Martial, Ovid, Perse, Phidre, Plaute, Pline l'Ancien, Pline le Jeune, Properce, Quinte Curce, Quintilian, Salluste, Seneque, Silius Italicus, Stace, Suetone, Tacite, Terence, Tibulle, Tite Live, Valere Maxime, Valerius Flaccus, Velleius Paterculus, Virgile, et Poetæ Latini Ninores.

d 5 S. BURDETT, 18 Court street.

FREEMAN'S SERMONS.

SERMONS and Charges, by the late Rev. James Freeman, D. D.

'Whoever is desirous of reading an American work, where he may discover the wells of pure English undefiled, will do well to peruse with attention the Sermons of James Freeman.'

A few copies for sale by JAMES MUNROE & Co. 134 Washington street. d 5

THE ELEMENTS OF LAW.

JUST received and for sale by JAMES MUNROE & Co.

The Elements of Law; being a comprehensive summary of American Civil Jurisprudence. For the use of Students, Men of Business, and General Readers. By Francis Hilliard, Esq. 1 vol. 8vo.

Boston Bookstore, 134 Washington st. d 5

PORTABLE INKSTANDS.

JUST received a few Pocket India Rubber Spring Inkstands, set in ebony wood, the best and safest Pocket Inkstand ever made—for sale at the Boston Bookstore, by James Munroe & Co. 134 Washington street. d 5

NEW ENGLAND MAGAZINE FOR DECEMBER,

THIS day published by E. R. BROADERS 147 Washington st. (opposite the Old South Church.)

CONTENTS.

Original Papers.—Friendship.—The Player on the Heart.—Sketches from Memory, No. II.—The Sea-Breeze at Matanzas.—An Execution in Spain.—Hailing a Portuguese Man-of-War.—Reflections on Thanksgiving Eve.—Visit to the hunting Islands.—The Madman's Mournful Madrigal.—A plea for the Laboring Classes.—To R. H. D.—Misconceptions of Shakspeare upon the Stage.—Song of the Dying Minstrel, by Thomas Power.—The Possessed of a Devil.—Verses for the Eye of a splendid Young Friend.—Scenes in Europe; Rome, No. II.—Remnants.—Sonnet, by one departing for Italy.—The Opera. Mr and Mrs Wood.

Critical Notices.—An Address, delivered before the Literary Societies of Amherst College, August 25, 1835. By Edward Everett.—An Address, delivered at Bloody-Brook, in South Deerfield, September, 30, 1835, in Commemoration of the fall of the 'Flower of Essex,' at that spot, in King Philip's War, September 18, (O. S.) 1675. By Edward Everett.—The Poetical Works of Mrs Felica Hemans; complete in one volume; with a Critical Preface.—The Hawks of Hawk-Hollow; a Tradition of Pennsylvania.—The Magnolia, 1836. Edited by Henry W. Herbert.—An Exposition of the Mysteries or Religious Dogmas and Customs of the Ancient Egyptians, Pythagoreans, and Druids. Also, an inquiry into the Origin, History, and purport of Freemasonry. By John Fellows, A. M.—Legends of a Log-Cabin. By a Western Man.—Practical Phrenology. Illustrated with Fine Engravings on Wood. By Silas Jones.—To the Readers and Correspondents of the New-England Magazine.

dec 5

ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present. With 11 engravings.

Fisher's Drawing Room Scrap Book for 1836, with poetical Illustrations by L. E. L. With 36 fine engravings—in splendid binding.

The Christian Keepsake, or Missionary Annual, edited by Rev. Wm Ellis—embellished with 17 splendid engravings.

Forget Me Not, with ten engravings.
The Magnolia, 12 engravings.
Token, or Atlantic Souvenir, 12 engravings.
The Gift, edited by Miss Leslie, 9 engravings.
The Religious Souvenir, 8 engravings.
The Youth's Sketch book, 7 engravings.
The above are all in splendid bindings.

For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. n 28

AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.

n 21 134 Washington st.

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corn of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 82

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twenty four of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

1. Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.

3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.
5. Emerson's Second-Class Reader.
6. Emerson's Third-Class Reader.
7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.

10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of Academies and common schools; and has also been republished in Canada and New Brunswick. A Key for the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.
12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.
13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.
15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.
16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.
17. Vose's Astronomy, a new edition just published—a popular work.
18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.
19. Goodrich's History of the United States, on a plan adapted to the capacity of youth, and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.
20. Emerson's Questions to the above work.
21. Whelpley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.
22. The Academical Speaker, by B. D. Emerson.
23. Cleaveland's First Lessons in Latin.
24. Giles' First Book in Latin.
25. New Latin Reader, with an interlinear translation. By S. C. Walker.
26. Lempriere's Classical Dictionary; for Schools and academies.
27. Child's Own Book of Common Things.
28. Girl's Own Book—By Mrs Child.
29. Wanostrocht's French Grammar. Improved edition.
30. La Bagatelle, or Easy Lessons in French, for youth.
31. Bossut's French Word and Phrase Book.
32. Hentz's French Reader.
33. Young Man's Guide; 7th edition.
34. American Common Place Book of Poetry—for High Schools.
35. American Common Place Book of Prose—for High Schools.
36. The Juvenile Speaker, for schools.
37. Nichols's Natural Theology, in familiar conversations, for schools.
38. Chronological Tables; for schools.

n21 6tis

MRS HEMANS' POEMS—new Ed. complete.

JAMES MUNROE & Co. have just received the Poetical Works of Mrs Felicia Hemans, complete in one volume—with a Critical Preface, by B. B. Thatcher. Embellished with a beautifully engraved Bust, by Fletcher & Sartain.

This edition of Mrs Hemans has been prepared with great care and attention. It contains numerous pieces never before published in America, and many that few have seen in England. d 5

POETRY.

FOR THE REGISTER AND OBSERVER.

VIA CRUCIS VIA LUCIS.*

FROM THE GERMAN OF KASEGARTEN.

Through night to morn—and when the dreadful gloom
Around thee veils creations cheerful light—
Then courage, courage!—from the midnight deep,
The glorious sunrise follows—mild and bright.

Through storm to rest!—and if through earth and heaven
Its thundering wheel the raging tempest roll—
Courage!—and when the tumult dies away,
A blessed stillness comes to cheer thy soul!

Through frost to spring!—and when the north wind sweeps,
And every thing of earth is chilled and numb—
Then courage!—when wild winter's ravings cease,
The young and gentle sigh of spring will come.

Through strife to victory!—and in serried rank
If thousand deaths should threaten to destroy,—
Courage!—the battle's stifling press shall end,
In peaceful march and victor's shout of joy.

Through toil to sleep!—and when the noon's hot breath
Heavy and wearying on thy pathway lies,—
Then courage!—soon the cool of evening blows,
Bringing sweet slumbers to thy drooping eyes.

Through cross to thy salvation!—and when life
With troubles strong as giants threaten thee—
Then courage!—from all wretchedness and grief,
The God of peace shall set thy spirit free.

Through woe to joy!—and weep'st thou in the morn,
And weep'st thou when the midnight wraps the sky—
Cheer up thy heart!—and let the Father care,
Who watches thee above with pitying eye.

Through death to life! Up through this vale of tears,
The earth—this thistle-field of life below,
To the great supper of the blest above—
The better world where joys forever flow.

* "The way of the cross is the way of light."

C. P. C.

FOR THE REGISTER AND OBSERVER.

IMPROMPTU.

"*Take it—'tis a gift of love.*"

A gift of love—no matter what,—
Love consecrates a leaf,—
A faded flower,—a drooping bud,
Its beauty e'er so brief,

No matter,—see—'tis safely kept;
A treasure,—yes—preserved
With friendship's love, with friendship's truth;—
It tells of trust deserved!

X.

FOR THE REGISTER AND OBSERVER.

THE SHIPWRECK OF SIN.

See yon bark, all her sails are set: a stout breeze bears her over a sun-bright sea. Her sides gleam like a rainbow: now the foam flies before her prow, and the long streamer plays like a wanton in the wind.

It is the ship *Sin*, and her numerous crew are rejoicing each in his owm unhallowed sinthought. Folly is at the helm.

Lo, in the west where the sky embraces the ocean, arises a little cloud,—"no bigger than a man's hand."—Look again! It enlarges. It extends itself eastward and southward, westward and northward. It covers the Heavens—It shuts out the day; and night, darkness like Egypt, hangs over the flood!

Hark! There comes a sound like the wail of the distant cataract! How fast it approaches! more and more horrible it sounds!—and look—far away before you—see that mighty wave, like a ragged mountain of snow. It comes tumbling—rolling—and roaring on.

Now the wind is here; it smites the ship, the sails are shivered, the masts are down! Now on the summit, and now at the foot of the wave dashes the ship. See the crew! How they tear their hair! Listen to their shrieks!

The Pilot, where is he? Folly went down at the first plunge. Every wave sweeps the deck.

Flash after flash succeeds as if the masses of darkness were sundered,—and that thunder stroke! It has stunned the wind—and all is still: now it rises again—now vexes the waves, and now it is still.

Now through the storm-pauses, more terrible than thunder-sound, comes up the wail of Sin's despairing crew! How they shriek! "A spar!" "A plank!" "Oh save!" Now the deep chiding of the waves,—hungering and thirsting—drown their cry of heart-agony!

But hark! Did ye not hear it? Through this element-din there comes a sweet, silver voice heard in spite of the tempest. A boat glides along and mercy-hands are held out. "Save yourselves, miserable crew!" Alas they dare not quit their faithless ship. A few make the leap: they are safe. The rest fear.

Did you not hear that strange sound? 'T is the snapping of bolts,—the crushing of planks,—the sundering of the last timbers of Sin. 'T is over, and only planks and bodies cover the deep. I cannot look again. My heart grows sick.

Once more turn your eyes upon the sea. The wind is hushed: the storm has retired to his secret cavern: but the vexed ocean is still chiding with his waves. The clouds are sundered, and the sun smiles down. No ship appears, only far away at the East, with the Rainbow of peace over their heads, soft glides away that angel-boat and her crew. T. P.

BIOGRAPHICAL.

SAMUEL T. COLERIDGE.

[Extracts from a biographical sketch in the New Monthly Magazine.]

Among the most eminent of the illustrious band of those whose intellect and imagination have conferred imperishable fame upon themselves, and conferred honor to English literature, in the present century, stands, in the highest rank, the name of Samuel Taylor Coleridge. That surpassing spirit has passed away to his own high place, and the mourners—the mourners of the heart—go about the streets; but yet it is not quite without a sense of comfort, a feeling of remembered happiness, pleasant, though mournful to the soul, that an ardent admirer of his worth and genius seeks, in this brief, imperfect memoir of his life and writings, to hang, as it were, a garland on his honored tomb, and with a glistening eye to record that,

'To live in the hearts we leave behind, is not to die.'

Mr Coleridge was born in the vicarage of Ottery, St Mary, a town of Devonshire, about ten miles from Exeter, in the year 1773. His father, the Rev. John Coleridge, vicar of the parish, had been previously a schoolmaster at South Moulton. He was a ripe and able scholar; he assisted Dr Kennicot in the famous collation of so many hundred manuscripts for his edition of the Hebrew Bible; wrote a theological dissertation on the Logos, and published a Latin Grammar. He died about the year 1782, at an advanced age, leaving a numerous family, of which the subject of this memoir was the youngest son. * * * *

At eighteen, he was entered, at Christ's Hospital, of Jesus College, Cambridge. He did not obtain, and apparently never sought for academic honors. He assisted a friend in composing an essay on English poetry, while at the University, or at least in one of the vacations, and occasionally indulged his fancy in poetical composition, which he seems to have commenced with a view to the permanent cultivation of the "faculty divine," soon after his first perusal of the sonnets of Bowles.

At this period of his life, he was remarkable for excess of animal spirits, and for some of the noisy follies to which in boyhood, they are apt to give rise; but like most persons of similar temperament, he was also subject to fits of corresponding depression. In the autumn of 1793, while laboring under one of those visitations of despondency, aggravated by the combined effects of pecuniary embarrassment, and hopeless love of a young lady, sister of a schoolfellow with whose family he had become intimate, he set off for London, with a party of fellow collegians, and after spending a short time in Bacchanalian conviviality, with his companions, he left them to wander by himself about the streets, in a state of destitution, similar to that endured by Johnson and Savage, and in a frame of mind approaching to the frenzy of despair. This is touchingly alluded to in his monody on the death of Chatterton. He finished by enlisting in the 15th Dragoons under the name of Clumberbacht, but he could not be taught to ride. He continued, for some time, however, a subject of mystery and wonder to his comrades, and of curiosity even to his officers, until the surgeon of his regiment happening by chance, to light upon a complaint of the unhappy trooper, over the misery of his condition, couched in the most classical Latinity, an inquiry was instituted, the result of which was, that his friends were written to, and his discharge procured.

At the age of twenty-one, he first published a small volume of poems, which, though occasionally clouded with obscurities, and abounding in double epithets, and other faults of a turgid and inflated style, almost inseparable from the unpruned luxuriance of a youthful composer, afforded sure indication of a golden harvest to come, and were very favorably received as buds of hope which gave promise of "bright consummate flowers" in due season.

During his residence at Stowey, in 1797, Coleridge was in the habit of preaching every Sunday at the Unitarian chapel at Taunton, but was greatly respected by even the better class of his neighbors. He enjoyed the intimate friendship of Wordsworth, who lived at Alfoxden, about two miles from Stowey, and was visited by Charles Lamb, the late John Thelwall, the lecturer, and other men of cultivated minds and fertile imaginations. Here, also, he planned "The Book," a poem, which, like "*Christabel*," he never felt himself "i' the vein" to bring to successful completion. The following year (1798) he was enabled by the liberality of the late Thomas Wedgewood, who settled on him a pension of £100 a year, to visit Germany. He proceeded thither in company with Wordsworth, studied the language at Ratzeburg, and afterwards went on to Gottingen. He there attended the lectures of Blumenbach on natural history and physiology, studied a fellow student's notes of Eichorn's prelections on the New Testament, and took lessons of Professor Tychsen, in the Gothic grammar. He read also the Minnesingers, (or Swabian Troubadours) and the verses of Hans Sachs, the Nuremberg cobbler; devoting the principal part of his time, however, to general literature, and to philosophy. Whilst here, also, our author was introduced to Klopstock, and he gives a curious account in the "Biographia Literaria," of his disappointment in the heavy, dull, unexpressive appearance of the author of the "Messiah." But the whole of his residence in Germany, is full of interest, and may, perhaps, justify some further notice of it in a future paper.

On his return from that country, he went to reside at Keswick. He had now made great and most important additions to his former stock of knowledge, and he seems to have spared no time nor pains to store up what was useful, whether as practical or speculative. He had become thoroughly master of most of the early German writers, and familiar with the state of early German literature. He drank deeply of the wells of the Teutonic mystical philosophy, and in this, the predilections of his early years naturally came upon him in aid of his researches, a labyrinth which no human ingenuity ever did, or probably ever will, explore successfully. But here, also, the most important of all possible changes that can take place in the heart of man occurred to him. He tells us indeed, that even before this, in England, while meditating, his heart had long been with the blessed Paul, and the beloved disciple (John) though his head was with Spinoza. He now became convinced, both head and heart, of the doctrine of St Paul, and a firm believer in the Divine Trinity in Unity, or, to use his own expression, found a re-conversion.

In the latest recorded conversation of Mr Coleridge, in the year before last, speaking of the state of the different classes in England, he remarked—

"We are in a dreadful state: care, like a foul hag, sits upon us all! one class presses with iron foot upon the wounded heads beneath; and all struggle for a worthless supremacy, and all rise to it more shackled by their expenses. Sir! things have come to a dreadful pass with us; we need most deeply a reform; but, I fear the horrid reform we shall have. Things must alter; the upper classes of England have made the lower persons *things*; the people in breaking from this unnatural state, will break from their duties also."

From the same authority we shall subjoin the latest testimony we possess, respecting the condition and the feelings of Coleridge, during the latter part of his residence at Highgate, where he died, on July 25th.

"He remarked, that he had for some time past suffered much bodily anguish; for thirteen months, he had walked up and down his chamber seventeen hours in each day. I inquired whether his mental powers were affected by such intense suffering? 'Not at all,' he answered, 'my body and head appear to hold no connexion; the pain of my body, blessed be God, never reaches my mind.' Of all the men whom I have ever met, the most wonderful in conversational powers, is Coleridge. With all his talent and poetry, he is an humble and devout follower of the blessed Jesus, even as 'Christ crucified.' When I bade him a last farewell, he was in bed, in great bodily suffering, but with no less mental vigor, and feeling an humble resignation to the will of his heavenly Father.—He will not live long, I fear; but his name and his memory will be dearer to ages to come than the present."

Who would not exclaim, on reading this touching record, "Oh let me die the death of the righteous, and let my latter end be like his!" His hope was indeed "full of immortality," and his memory is embalmed in the hearts of those whose love he valued far above all popular and ephemeral reputation. Of his poems, the most secure and lasting monument of his fame, a complete edition was published precisely at the time of his decease. To these we may recur hereafter, and endeavor to do some faint justice to their genius and transcendant beauty. We have purposely abstained from any mention of their merits in this hurried biographical notice, both from the impossibility of entering upon so wide a subject within any reasonable limits, and in the hope of correcting the seemingly very general impression that Coleridge was *nothing more* than a poet, and an idle, if not an indolent one. Besides his newspaper essays—to which he himself attributed, and we think with justice, as much importance, from their practical influence over the minds of men, as to any other part of his political or philosophical writings—his prose works occupy nine goodly volumes, every page of which teems with profound thought and felicitous expression. The intellectual wealth even of his conversations did not perish, but will be found, after many days, in the thoughts and writings of those whom he informed and enlightened by the eloquent outpourings of his well stored and meditative mind, and through whom it may be truly said that even on earth his spirit is not dead, but sleepeth; and his immortal part has awakened from the troubled dream of life: he has outsoared the shadow of our night, and is himself a portion of that spiritual loveliness which once he made more lovely!

MISCELLANEOUS.

SPAIN.

The Municipal form of Government which prevailed for more than two centuries past in every city and large town in Spain—notwithstanding the civil wars which so frequently distracted the country—has cherished in the hearts of the people a spirit of independence—has fostered a growing desire for meritorious civic distinctions—and has generated a zeal for the acquirement of the elements of ethical and political knowledge, inconceivable by those who only know that country through the medium of guide-books and the journals of fashionable tourists.

It is true the Spaniards know little or nothing of science, as the term is understood in England. They know more of the magnetic effects produced by the toe-bone of a Saint, than they do of the mariner's compass. Of electrity, unless the expression may be applied to the magic glances of bright eyes, they are wholly ignorant. Political economy, as the Benthamites understand it, has made no great progress among them; and their clumsiness in the use of dissecting instruments, is a source of constant regret among the more scientifical operators of London and Paris. Their women are but indifferent botanists, and never include drawing and sketching among the essential requisites for an accomplished housewife. But with all these drawbacks—and we admit them to be very great—the bulk of the Spanish inhabitants of towns are as well acquainted with the true principles of Representative Government as the same class of persons in either England or France. This is partly owing to the municipal institutions mentioned above; partly to the enlightened efforts of the Free Masons—a most numerous and intelligent body—and partly to the societies called Communeros, which were established in 1820, and rapidly spread throughout every part of the kingdom. The object of this last institution was to teach all Spaniards that the King only held and derived his power from the people; that what was the national will constituted the supreme law; that a nation to be free must have a constitution and laws to which all subjects should have access, and under which all should enjoy equal protection; that the Representatives of the people, properly chosen and elected by them, were only empowered to alter, amend, or interpret the constitution; and that all systems of Government, in which the principle of popular representation did not prevail, were despotisms. When doctrines such as these become general, we need not be surprised that the more reflecting and intelligent do not strictly confine their application to politics. Hence the Spaniards heard, without surprise or astonishment, the announcement of the Queen's Government for the suppression of nine hundred convents, and the application of the surplus property of the Church to the liquidation of the necessary expenses of the State.—*London Sun.*

THE KING OF THE FRENCH AND THE PRESS.

To Louis Philippe the Frenchmen are indebt- for the following provisions:—

Art. 1.—Any one found guilty of an offence against the *person* of the King, to be punished with imprisonment, and a fine from £400 to £2,000.

Art. 2—For ridiculing the person or authority of the King, from 6 months to 5 years in prison,—fine £20 to £400, with loss of civil rights.

Art. 3.—For mentioning or even *alluding* to the *name* of the King, in any political disquisition, imprisonment from one month to a year, and a fine from £20 to £200.

Art. 4.—To reflect, in writing, upon the *form* and principle of the King's Government is high treason, to be punished by detention (unlimited,) and a fine of from £400 to £2,000.

Art. 5.—Whoso shall avow himself a Republican, or suggest that the government ought to assume that form, to be imprisoned from six months to five years, and fined from £20 to £400.

Art. 6.—Similar denunciations, to the letter, against all who call themselves Carlists, or profess Carlist views of Government.

Art. 7.—A journal convicted twice to be fined double, and even four times the amount for every succeding offence.

Art. 8.—Any editor opening subscriptions to pay off a fine, to be imprisoned, for that offence, from one month to one year, and fined from £20 to £200.

Art. 9.—Forbids publishing the names of Jurors, either before or after political trials.

Art. 10.—Every editor must sign each number of his paper, penalty £20 to £120.

Art. 11.—Refusing to insert contradictions of statements, (being previously paid,) imprisonment one month to a year, and fine from £20 to £200.

Art. 12.—An editor refusing to disclose the name of the author of any article, imprisonment from a month to a year, and fine from £40 to £200.

Art. 13.—A new editor must be named, if the journal is to continue its publication during the imprisonment of the former editor.

Art. 14.—No political caricature whatever to be published in Paris without the previous consent of the Minister of the Interior, or in the provinces, without that of the Perfect, fine from £4 to £40 and imprisonment.

Art. 15 and 16, relate to political representations at the theatres, which are proscribed under severe penalties.

The remaining articles, to 21, are of a technical nature, and may be generally described as giving the Law Officers of the Crown great advantages over the defendants, and as materially circumscribing the right of appeal to the Court of Cassation, hitherto the best hope of persecuted Frenchmen. Another Bill authorizes the secret vote by Juries, and empowers a Jury to pronounce a sentence of condemnation, by a majority of 7 to 5.

SOLITUDE.—"When I look back forty years of my life, I remember I was perpetually in company, full of animal spirits, thoughtless, self-pleasing; and solitude would then have been the heaviest burden to my mind. Now, to be alone, to be looking on my bed as probably the spot on which I am to fight the last battle, before I win Christ and see him as he is---to consider, with the closest attention, the origin, and the nature, and the consequences of death, to the friends of Christ---this work invigorates my mind and nourishes my soul. I accept the privilege and power of doing thus, and the great opportunity I have for this exercise, with joyful gratitude; saying, "The lot is fallen unto me in a good ground; yea, I have a goodly heritage."—*Rev. H. Venn.*

RELIGIOUS SPECULATION—"We cannot sink too low in humility, nor yet rise too high in heavenly-mindedness; but we may soon be lost in the wilderness of needless speculations. Such as are sober minded will keep within their depths and when the Lord directs us to launch forth, we may do it with safety. If we are wise according as it is written we shall be profitably wise; but if we want to be wise beyond what is written, we shall smart for our folly."---*Rowland Hill.*

HEALTH OF HOP-GROWERS.---Those who have been habitually engaged in hop-growing have been so uniformly in good health, as to have attracted the attention of the medical philosopher. In the farming districts, so called, in England, in which from three to four thousand people are exclusively employed in the various preparation of hops, there has not been but one death for a long period. Formerly the business was deemed unhealthy, and Mr Ellis, a very humane gentleman, engaged, at his own personal expense, the services of a physician to be constantly in attendance at East Farley, another famous hop-raising place. So far as observation has been made in the United States, an equal share of good health has been meted out to all grades of hop-growers.—*Med. Journal.*

TOUCHING MEMORIAL OF AFFECTION.—The late Bishop Heber, in the narrative of his journey through the upper province of his diocese, relates that one of his boatmen every day set apart a certain portion of his rice, and bestowed it on the birds saying, "It is not I, but my child that feeds you." He had lost an only son some years before, and the boy having been in the custom of feeding the birds in this way, the parent never omitted doing so at sunrise in his name.

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register. o 31.

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 247 Washington street, Tract No. 97.—"False Witnesses answered," by James Freeman Clarke, Louisville Ky.

n 14

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensively and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

The last work completes a series of books for teaching children how to read—The Primer, The Second Book, The Third Book, and Fourth Book. In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book because those who are able to read these lessons should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and publishers have been able to learn, no one has used the Third Book, without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and other school books for reading, which are now in use.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

The publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic.

It has lately been recommended by the Vermont and Rhode Island School Commissioners for use throughout those states, and it is also extensively used in every section of the country. It used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second, and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worcester.

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

'This work is not intended, as the editor observes, to be a full treatise on the subject of natural philosophy. It is a series of familiar conversations, superior to any we have seen of this kind, except Miss Edgeworth's occasional specimens, which can be employed to introduce the pupil to this study. The Questions are intended, as all questions should be, to assist the scholar in examining himself; but we are happy to see that there are among them such as would puzzle the mechanical teacher, and force the parrot scholar to think. The notes of the American editor are valuable, and we are pleased with the plan of reprinting the figures interspersed through the work, in a separate form at the end, for the purpose of examination. We consider this a valuable addition to our library of School Books.'—*From the Annals of Education*, edited by W. C. Woodbridge.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

By a vote of the School Committee of Boston, Bailey's Algebra has been introduced into the Public schools of the City. From a great number of notices and recommendations of the work, in their possession, which are from teachers who have used the treatise in their schools, the publishers for want of room can only give the following.

From Teachers in the Boston Public Schools.

'We have used "Bailey's First Lessons in Algebra," in the public writing schools of Boston, respectively committed to our instruction, and can testify with confidence to its high value. The peculiar excellence of the work consists in its serving not only as a text-book, but in a great measure as a teacher. The plainness, simplicity and fullness with which the subject is treated, enable the scholar to proceed in the exercises understandingly, with little or no aid, other than that which is to be found in the pages of the book."

(Signed) P. Mackintosh, jr.
James Robinson,
Otis Pierce,
Abel Wheeler

27. Key to do. for teachers.

28. Grund's Exercises in Algebra, and Key

29 Holbrook's Easy Lessons in Geometry

30. Grund's Plane Geometry.

31. Grund's Solid Geometry.

32. Woodbridges Geographical Copy Book.

33. Cleaveland's First Lessons in Latin.

34. Walker's Latin Reader

35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.

36. Wanostrocht's French Grammar.

37. Bossut's French Word and Phrase Book.

38. Hentz's French Reader.

39. La Bagatelle, or Easy Lessons in French for Youth.

40. The Child's Botany, with copperplate engravings.

41. Studies in Poetry, for Female Schools, by Cheever.

42. Boston Reading Lessons, for primary schools.

43. Hall's Lectures on School Keeping.

44. Hall's Lectures to Female Teachers.

45. The Political Class Book, by Hon. William Sullivan.

46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

This work is on a plan entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes and explanations, and these are followed by a series of simple questions in Arithmetic, which the child is to answer.

This Arithmetic is immediately connected with and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never before been adopted in arithmetical books.

After the use of this work, the valuable and popular 'Mental and Practical Arithmetic' of Smith may profitably be introduced.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
8. Grecian History.
9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

STORY'S MISCELLANEOUS WRITINGS.

JAMES MUNROE & Co. have this day published the Miscellaneous Writings, Literary, Critical, Judicial and Political of Joseph Story, LL.D. now first Collected in one vol. 8vo. Boston Bookstore 134 Washington st. n 7

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

RUSSELL, SHATTUCK & CO.
o 31. 121 Washington St.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.

may 9

STORY'S ADDRESS.

JAMES MUNROE & Co. have just published a Discourse upon the Life, Character, and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America—pronounced on the fifteenth day of October, at the request of the Suffolk Bar, by Joseph Story, LL.D.

Boston Bookstoore, 134 Washington street. n 7

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical. Just received at the Boston Bookstore, 134 Washington st. n 14

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey 2d edition.

sept 5

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 147 Washington Street, Boston.

SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.